

GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA
CENTRAL
ARCHÆOLOGICAL
LIBRARY

ACCESSION NO. 9086

CALL NO. Sa 8 Bh/Ram.

D.G.A. 79



SRĪBHĀGAVATAM—PART XI

9086
SRIBHĀGAVATAM—PART XI

~~4788~~
BEING AN ANALYSIS IN ENGLISH OF THE
INSTRUCTION GIVEN BY *Sri Krishna*
TO *Uddhava* AND BY NINE
SAGES TO KING *Nimi*
OF *Mithila*



BY

DIWAN BAHADUR V. K. RAMANUJACHARI

D3230 (4)
32/34

Sa8Bh
Ram

(240)

PUBLISHED BY THE AUTHOR
AT KUMBAKONAM

1932

Price Re. 1-0-0



CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 9086

Date..... 25-7-57

Call No. Sa 8 Bk

Ram

ERRATA

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
2	10 (at the beginning)	—	2 (Number of para)
8	21	that	— (omit)
11	1	12	12 (i)
”	9	be	the
25	8	28	28 i
”	25	—	28 ii
30	22	XXI	XXII
34	7	chap. XXVIII, v. 35	— (omit)
36	2	chap. XII, v. 17 to 21	— (omit)
52	17	XV	XIV
58	27	22 to 24	— (omit)
61	9	54	54 (i)
”	25	54	54 (ii)
71	17	VII	VIII
105	(heading line) 3	—	para 31 (at the beginning)
120	25	XVII	XVI
130	heading line 2	chap. XV	chap. XV, v. 3 to 30



FOREWORD

Śrī *Bhāgavatam* is one of the *purāṇas*. Among the ten points with which a *purāṇa* should deal *ūti* and *mukti* are included. *Ūti* means *vāsanā* (i.e.) the tendency created in a person by the karma (action) which he does and by the enjoyment which follows it. This tendency creates an attachment to sense enjoyment ; the attachment ripens into desire ; and desire leads to action, which in its turn connects the person with a body for the enjoyment of its fruit. This connection with a body is bondage, so that the term *ūti* may be taken to indicate bondage. *Mukti* is release from bondage. The subject of bondage and release is dealt with in several portions of Śrī *Bhāgavatam* :

- (1) In the teaching by the sage *Kapila* to his mother *Devahūti* (Sk. III, Ch. XXV to XXXII).
- (2) In the instruction imparted by *Narada* to king *Prāchīnabarhis* (known as *Puranjana-Upakhayāna*) (Sk. IV, Ch. XXIV to XXVIII).
- (3) In the teaching by *Jāda Bharata* to king *Raghūgaṇa* (Sk. V, Ch. XI to XIV) and (4) in the teaching by *Prahlāda* to his comrades (Sk. VII, Ch. VII.)

It is dealt with very fully in Skanda XI. This book is an analysis of this Skanda.

2. Leaving out chapters I, VI, XXX and XXXI, which describe the last scene in the life of Śrī Kṛiṣṇa, the remainder consists of two portions. The first (chapters II to V) contains the teaching by nine sages to King *Nimi* of *Mithilā* and the second portion the teaching by Śrī Kṛiṣṇa to his servant *Uddhava*. The latter teaching is analysed in paras 1 to 55. The essence of Śrī Kṛiṣṇa's teaching is contained in the very first verse (Ch. VII, v. 6) and is as follows :

Do you renounce everything, together with attachment to your family and relations. Fix your mind well on me ; look upon all alike ; and in this attitude go about the world.

This contains three elements : (1) *Virakti* (desirelessness), (2) *Bhakti* (Loving meditation on *Īśvara*), and (3) *Prabodha* (looking upon all alike as being the forms in which *Īśvara* appears). The 2nd element is the principal one and the other two are subsidiary thereto. In the tenth verse one more element is added in order that impediments in the way of meditation may be removed, *viz.*, *Jnāna* (*i.e.*) discrimination of the *ātmā* from the body and the senses, and meditation on this knowledge till realisation of the *ātmā* is reached. These four elements are restated in chapter X, v. 1 to 13 with some amplification. In the subsequent chapters Śrī Kṛiṣṇa takes up every point and dwells upon it at full length. As the instruction proceeds in the form of questions and answers, the various points are not

presented in a connected form. They have therefore been arranged here in the order in which the main points are restated in the beginning of Chapter X.

In paras 12 to 28, the subject of *virakti* is dealt with. The defects of *pravritti karma* (karma done to procure fruits) are enumerated. The intention of the *Veda* in prescribing them is pointed out. Attachment to sense objects is deprecated and the cultivation of the *Satvaguna* and the society of good men are recommended as helps in the doings of *nivritti karma* (karma done without a longing for fruits and as worship of *Īśvara*). To point out the danger lying in two powerful forces by which men are influenced, *viz.*, women and wealth, the stories of *Aila*, and the mendicant sage of *Avanti* are related. In paras 29 to 42, the subject of *viveka* is dealt with. It is shown how the *ātmā* may be discriminated from the body, from the senses, from the mind and from *mahat* and *ahankāra*; how the *ātmā* and the body come to be regarded as one and how this misconception leads to *samsāra* and to suffering. Paras 43 to 46 explain how *prabodha* (the looking upon all men alike) may be attained and a discipline is pointed out for this purpose, *viz.*, the prostrating before everyone as the form of *Īśvara*. Paras 47 to 55, describe how *bhakti* (loving meditation on *Īśvara*) should be practised; the depth of love required is indicated, and the helps to *bhakti* are enumerated and two warnings are given to the *Yogi* in conclusion.

3. In addition to the principal topic various collateral matters are dealt with in the 11th Skanda.

These are abstracted in appendices I to IX. Appendix I describes how a sage (*Avadhūta*) learnt from twenty-four teachers what he wished to know. Appendix II enumerates the duties of each caste (*varṇa*) and of each stage of life (*āśrama*) and deals also with the subject of purity and impurity. In appendix III a short account is given of the *guṇas*, *satva*, *rajas* and *tamas* and of the effects which they produce. Appendix IV gives the instruction imparted by *Īśvara* in the *avatāra* as *hamsa* (swan) to *Sanaka* and his brothers. In appendix V the evolution and dissolution of the universe are described and the number of *tatvas* is explained. Appendix VI enumerates the *vibhūtis* (things controlled by *Īśvara*). Appendix VII states the ritual of worship. Appendix VIII states what the *siddhis* (abnormal powers) are and how they may be attained. Appendix IX gives the meaning of various terms from the standpoint of a *mumukshu* (one desiring release).

4. The instruction imparted by the nine sages to king *Nimi* is abstracted in appendix X and the points are arranged in the same order in which the teaching of *Śrī Krishna* to *Uddhava* is described. It deals with the same points and may be regarded as an abstract of *Śrī Krishna*'s teaching. Certain minor points dealt with by the nine sages are abstracted in appendices XI to XIV. Appendix XI states the ritual of worship; appendix XII the *avatāras* of *Īśvara*; appendix XIII with the form colour, and the names of *Īśvara* in different *Yugas*; and appendix XIV the dissolution of the universe.

5. To enable the reader who studies the original to find where particular verses of the original may be found in this book appendix XV has been prepared.

6. An idea of the importance of the subject of this book may be formed from the testimony borne by the sage *Suka* in the last verse of Ch. XXIX. The sage observed “*Īśvara*, who taught the *veda* to *Brahmā* at the beginning, brought together, as the bee gathers honey from flowers, the essence from the ocean of, the *upanishads* and made his servant drink the same in order to remove the fear of *samsāra*.”

7. This analysis was prepared between 1921 to 1924 when I studied *Sri Bhāgavatam*. It has now been compared with the original verse by verse and such corrections as were needed have been made. The reader will find that it faithfully reproduces the original but in a form in which he may easily assimilate the teaching.

8. In conclusion, I must convey my thanks to Messrs. V. Saranathachariar, B.A., B.L., who helped me in comparing this book with the original, and T. S. Ramachandra Ayyar and S. Rajagopala Ayyangar, who examined the proof and passed it through the press. Without their help, this work could not have been done, as I am unable to read a single line owing to the loss of my left eye and to the development of a cataract on the right eye.

Kumbakonam
19th September, 1932

V. K. RAMANUJACHARI

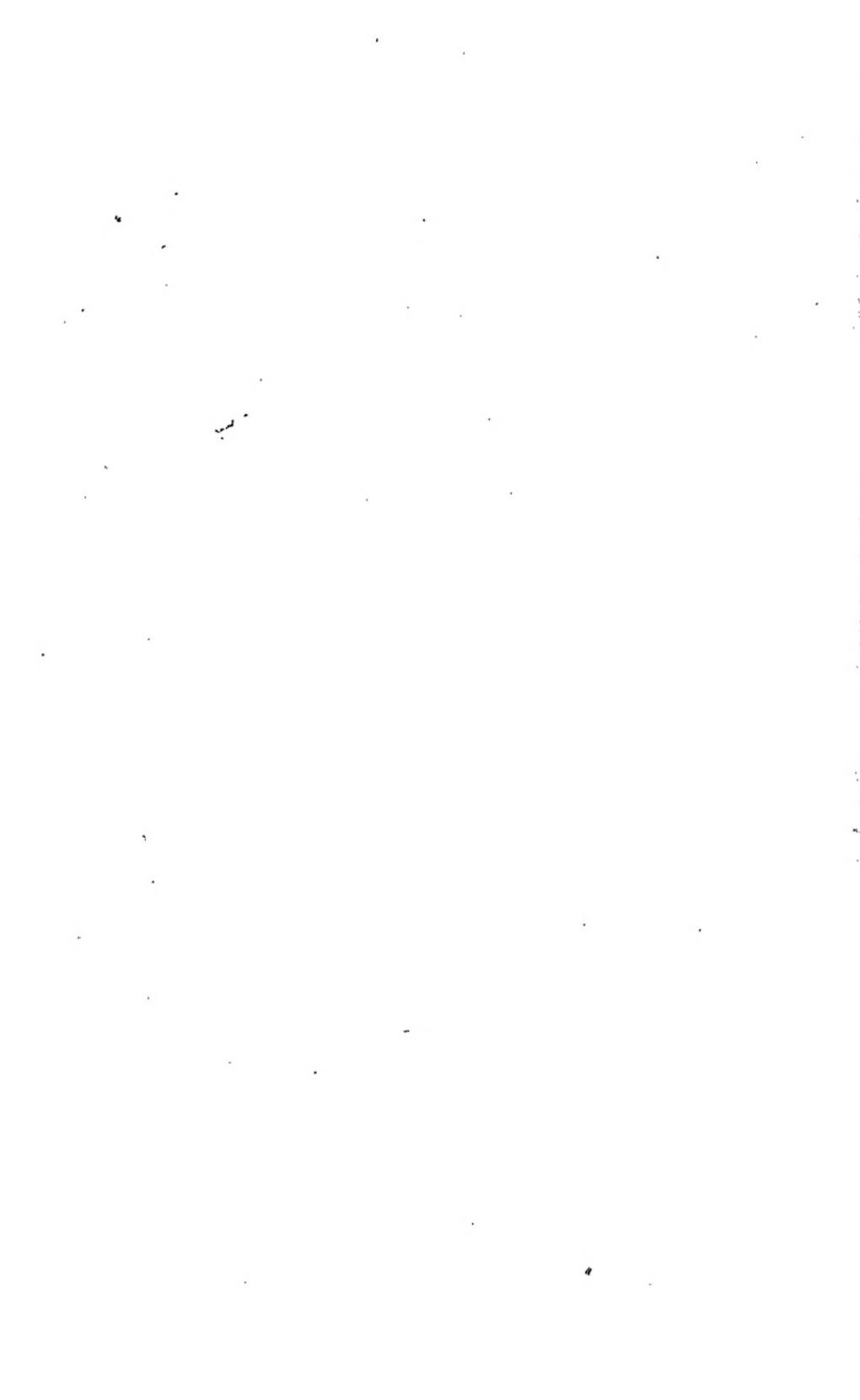


TABLE OF CONTENTS

PARA	PAGE
1. Introduction	1
2 to 4. Śrī Krishṇa's instruction to <i>Uddhava</i>	2
5 and 6. Twenty-four teachers—the teaching of the <i>avadhūta</i> —abstract	4
7. Four steps on the ladder of evolution	6
8 to 11. Re-statement of the teaching	6
12 to 14. <i>Pravṛitti karma</i> —defects pointed out	11
15 and 16. Those doing it ridiculed	13
17 and 18. The intention of the <i>veda</i> misunderstood	15
19 and 20. Attachment to sense-objects deprecated	16
21 and 22. Story of <i>Aila</i>	17
23. Story of the <i>brāhmaṇa</i> of <i>Avanti</i>	19
24. <i>Nivṛitti karma</i> —the three paths	22
25 and 26. <i>Karma yoga</i> —importance of the human body	22
27. Need for cultivating <i>satva guṇa</i>	24
28. Importance of the society of good men	25
29. Discrimination of the <i>ātmā</i> from the body	27
30. ,, ,, from the senses	29
31. ,, ,, from the mind	30
32. Discrimination from another point of view	31
33 and 34. Nature of the <i>ātmā</i>	32
35. <i>Avidyā</i> —its nature, and effects	33
36. <i>Samsāra</i> —its nature	35
37. <i>Samsāra</i> —agents in its continuance	36
38. <i>Samsāra</i> unreal, but effects produced real	38

PARA	PAGE
39. Mode of ending <i>Samsāra</i>	39
40. Path of <i>jñāna</i>	40
41. Subjugation of the mind	40
42. Mind the only cause of pleasure and pain— the reflections of the mendicant sage	41
43. <i>Prabodha</i>	45
44. No one to be praised or blamed	46
45. To prostrate before everyone	47
46. Marks of a <i>vidvān</i>	48
47. Path of <i>bhakti</i>	51
48. Intensity of love required	52
49. Marks of intense love to <i>Iṣvara</i>	53
50. Mode of meditation	53
51. Effects of meditation	55
52. Helps to <i>bhakti</i>	57
53. Who is a <i>sādhu</i> —value of Association with him.	59
54. Two warnings added— (i) not to mind development of powers (ii) not to be discouraged by certain ills	61
55. Conclusion	62
Appendix I—The twenty-four teachers	64
II— <i>Āchāra of varṇa</i>	82
<i>Āchāra of the student</i>	84
" the house-holder	86
" the forest-dweller	89
" the last stage	91
" the <i>siddha</i>	93
Purity and impurity	96
III—The <i>guṇas</i>	100
IV—The teaching of the swan	105
V—Evolution	109
Dissolution	111
Number of the <i>tatvas</i>	112

	PAGE
Appendix VI— <i>Vibhūtis</i>	114
VII—Ritual of worship	122
VIII— <i>Siddhis</i>	130
IX—Meaning of various terms	134
X—Teaching of the nine sages	139
<i>Pravritti karma</i>	139
Disregarding commands to do	
<i>karma</i>	140
<i>Karma yoga</i>	142
Nature of <i>ātma</i>	144
<i>Avidyā</i>	145
<i>Samsāra</i>	146
<i>Prabodha</i>	146
<i>Bhakti</i>	148
Means of developing <i>bhakti</i>	148
Marks of a <i>bhāgavata</i>	151
<i>Prapatti</i>	153
Conclusion by <i>Nārada</i>	154
XI— <i>Kriyāyoga</i> —mode of worship	155
XII— <i>Avatāra</i>	157
XIII—Appearance of <i>Īśvara</i> at different times	162
XIV—Dissolution	165
XV—Showing in what part of this book particular verses of the original may be found	167



श्रीमते वेदान्तरामानुजमहादेशिकाय नमः
कृष्णाय परब्रह्मणे नमः

SRIBHĀGAVATAM—PART XI

SECTION I: INTRODUCTION

WHEN Śrī Kṛishṇa was about to depart from this world, his sons and their children were cursed by a *brāhmaṇa* sage. Great portents appeared on all sides, and the residents of *Dvārakā* were filled with fear. Śrī Kṛishṇa advised them to go with Himself to a place called *Prabhāsa*, a bathing place on the sea-coast of the mainland, and to wash out the curse by a bath at the place. Arrangements were in active progress accordingly. *Uddhava*, an intimate and trusted servant of Śrī Kṛishṇa, approached his Lord, and giving expression to his suspicions, begged that his Lord would take him with Himself. Śrī Kṛishṇa replied that *Uddhava*'s suspicions were well-founded, that having finished the work for which He had come down, He was going to depart, that His family, having been burnt up already

by the curse, would perish fighting with one another, and that on the seventh day from thence *Dwārakā* would be submerged. He advised *Uddhava* not to live at the place, and gave him the following instruction. (Chapter VII, v. 1—5.)

2. "Do you renounce everything, together with attachment to your family and relations. Fix your mind well on Me. Look upon all alike. In this attitude go about the world."

This brief teaching contains everything that one requires, and what follows in this and the succeeding chapters is merely an amplification of this teaching. The renunciation taught in the first sentence prepares the would-be *yogi* for meditation on *Īśvara*. By the term everything is meant every object of sense enjoyment. Śrī Kṛishṇa pointed out in the next verse that everything perceived by the senses or the mind is perishable, and that the pleasure which it brings is mere delusion, the mind under the influence of the *gunas* of the body fancying pleasure where no real pleasure exists. Renunciation becomes easy, if the mind be purified by meditating on this teaching. (Chapter VII, v. 6 and 7.)

3. The third element in the teaching—looking upon all alike—must be difficult to the man of the world, who divides other persons into three groups—friends, foes and neutrals. Śrī Kṛishṇa pointed out in the third verse that such a person has not fixed his mind on *Īśvara*, the soul of everything in the universe, and that therefore he sees differences where none exists. For all that he sees is made up of matter and *Īśvara*, and that therefore all

beings are alike. The perception of differences is a delusion, which subjects the person to pleasure and pain. To discipline such a person, and make him indifferent to pleasure and pain, the scriptures divide actions into three classes. One class he should do ; the second class he should abstain from ; and the third class consists of all other actions, which may or may not be done. If they be done with a desire for the fruits, which they will bring, the person doing them will be bound. If they be done without a desire for the fruits, his mind will become serene, and he can then strive for freedom. To cure one of the perception of differences, Śrī Kṛishṇa pointed out a way in the fourth verse. The way is for one to draw the senses away from the objects around him, to fix the mind on Iṣvara, and to realise that all bodies in the world are supported by *ātmās*, and that the *ātmās* are pervaded and supported by Iṣvara, the controller of all. This meditation is the second element in the teaching. (Chapter VII, v. 8 and 9.)

4. In the practice of meditation which has thus been prescribed, one will meet with many impediments. The would-be *yogi* is advised to obtain a correct knowledge of what the *ātmā* is and how he differs from the body. He should then meditate upon this knowledge and learn to realise the *ātmā*. The mind pleased with this realisation, will renounce all objects of sense enjoyment. When this renunciation is brought about, the cause which separated men into groups, will no longer operate, and when the nature of the *ātmā* is once realised, the wall, which now separates one from

another, created by the colour of the skin, or the place of abode, will fall down. The *yogi* will become the friend of all. When this discipline is perfected, the *yogi* will be beyond pleasure and pain, treating both with indifference. He will still do what is enjoined and abstain from what is prohibited. But unlike the man of the world, who is led to do one action and to abstain from another by the pleasure or pain which will follow the doing of the action, the *yogi* acts instinctively like a child. What is the final result? The *yogi* is the friend of all; his mind is not agitated by desire and aversion; he has firm conviction as to what he himself is; and he sees the whole world as animated by *Iṣvara*. When he dies, he never suffers misery by re-birth. (Chapter VII, v. 10 to 12.)

THE TWENTY-FOUR TEACHERS

5. *Uddhava* took up the first point in the instruction, and asked how attachment to objects might be overcome. The Lord replied that generally men in the world carefully observe nature, and that drawing useful lessons therefrom, they discipline their minds and lift themselves from the sea of attachments. (Chapter VII, verse 20.) In illustration of this remark He narrated the conversation which had taken place between a sage and King *Yadu*, one of His ancestors. In reply to a somewhat similar question put by the king, the sage stated that he had had twenty-four teachers, from whom he had learnt his lessons, and he pointed out who they

were, and what lesson he got from each. These lessons are fully described in Appendix I. It will suffice here to add a brief note.

6. From the example of the insect, which rushes towards the lamp, the elephant, the deer and the fish, the sage perceived how dangerous it was to be drawn by desire for sense-enjoyment. From the wind, water and the ocean he learnt that he should remain calm and unruffled, unattached to pleasure, which came of itself (para 4 of Appendix I). As to the folly of burdening oneself with possessions, the teachers were the tiny bird *kurara*, the elephant, and the serpent. The ocean taught that one should not be elated, when a possession comes or be depressed when it leaves him. From the sun he drew the lesson that what one had should be distributed among others, and from the bee that worldly goods should not be hoarded. (Para 5 *ibid.*) The danger that lies in undue attachment to one's family was impressed on his mind by the story of a dove (para 8 *ibid.*). As to one's attitude towards others, his preceptors were the earth, which bears every injury without a murmur, the hill and the tree, which exist only to serve others, and water, which is sweet by nature and a great purifier. The analogy of the fire, which takes the form of the fuel which it consumes, showed how *Īśvara* enters into everything in the world, whether matter or *ātmā*, and appears in the form of that thing. Every thing being thus the expression of *Īśvara*, one should look upon all alike. Finally, the sage found how he should fix his mind intently on

Īśvara by seeing an arrow-maker, whose attention was so intently fixed on the arrow, which he was then forging, that he did not perceive that the king was passing by his side.

7. This description of the twenty-four teachers by the sage serves as a commentary on the instruction imparted to *Uddhava*, and gives sufficient information to one, who has no time for extensive reading. It occupies the remainder of chapter VII and chapters VIII and IX. In the light of this description four steps in the ladder of progress are indicated in Śrī Kṛiṣṇa's teaching to *Uddhava*. The first step is the renunciation of the yearning towards objects of sense-enjoyment, of the desire for possessions, and of attachment to family and relations. This is known as *virakti* (desirelessness). The second step is to know who and what Īśvara is, and this helps the perception of oneness. It is spoken of as *prabodha* (superior knowledge). The third step is to love Īśvara intensely, so that the mind may delight to dwell on Him. It will then be well placed on Īśvara. The last step which is preliminary, and helps both *virakti* and *prabodha* is to know what the *ātmā* is and how he differs from the body. It includes meditation on this knowledge, till realisation is reached.

RESTATEMENT OF THE TEACHING

8. In verses 1 to 13 of chapter X these four steps are restated with some amplification. Taking first

virakti, one is asked to do the duties of his caste, of his stage of life, and of his family without looking to the fruits, which the performance of the duties may yield. They should also be done with the knowledge that the doer depends on Ishvara, *i.e.*, that he is supported and directed by Ishvara. In other words, he is Ishvara's servant working under His orders and having to surrender the fruits to Him. His relation to Ishvara is analogous to that of a gardener to the master, who employs him. One who is on this step is not permitted to do anything that he pleases, and then say that he did it without a desire for fruit. For, Sri Krishna takes care to add that the person should carefully remember His teaching conveyed in the *veda*, *pāncharātra* and the *Gitā*. He should therefore do what is enjoined, and abstain from what is prohibited. What one's duties are in relation to his caste and his stage of life will be found described in appendix II. To help in carrying out this part of the instruction the *yogi* is asked to examine the real nature of things. If he does this, he will perceive that every endeavour of worldly men to procure enjoyment ends in suffering, and that it is therefore not worth one's while to work for it. On this point there is the analogy of things seen in a dream by a sleeping person. The things that appear before him may be pleasant or the reverse. The former gives him pleasure and the latter causes pain. Thus the pleasure is alloyed with pain and it is petty and momentary lasting till the person wakes up. He is then sorry that the pleasure does not continue. The same is the case with things

on which a person muses while he is awake. Similarly the end which one may seek is attained with great trouble and its enjoyment is alloyed with pain ; and the pleasure, which does not endure, is followed by suffering. The *yogi* is therefore asked to abandon the tendency to work for worldly fruits (*pravritti karma*), *viz.*, wealth and enjoyment. But are not these held out by the *veda* as desirable objects ? True ; but its intention is different. One who begins to enquire will perceive that these are petty and perishable. The injunction to do *karma* (action) for the sake of fruits, which the *veda* contains, should therefore be disregarded. The *yogi* should place *Iṣvara* before himself as the goal and act without a desire for fruits of any kind, *i.e.*, he should do *nivritti karma*. (Chapter X, v. 1 to 4.)

9. The preliminary step—to know the *ātma*—is next considered, and the *yogi* is advised to attend on a teacher (*guru*), who has a serene mind, knows *Iṣvara* well, and realises in his actions his dependence on Him. The qualifications, which the student should possess, are next enumerated. They are that that he should love his teacher ; that he should entertain no ill-will towards him or to those who are dear to him ; that he should not be inclined to fault-finding ; that he should be free from duplicity and that he should be cheerful in doing his service. These form one group, and relate to the student's attitude towards the teacher. There is another group, which makes him a good student. They are that he should have a desire to know ; that he should not be impatient ; that he should speak only

when necessary and that he should be without attachment to relations; for, the time to be spent in the service of the teacher will then be spent on them. How should attachment to relations be overcome? By one's regarding them as common to himself and others. The wealth, which he possesses is common to him and to his wife and children. So is the care of wife, children, relations, house, land and other forms of wealth common to himself and others. (Chapter X, v. 5 to 7.)

10. What the student learns from the teacher is next described. From the analogy of the fire he becomes able to discriminate the *ātmā* from the body. The fire is different from the fuel; for, the one burns up and lights up; while the other is burnt up and cannot light up. Similarly, the *ātmā* is other than the body, both in its subtle and gross parts; for, while the *ātmā* sees the body, and sees without any help, the body is a thing that is seen, and depends upon another for being seen. Though the *ātmā* and the body are entirely different, from the fact that the former enters the latter and remains within it, it is supposed by the ignorant to possess the qualities that pertain in reality to the body only, *viz.*, birth, death, size and other qualities. This is also the case with fire, which entering into a piece of fuel, is identified with it. It is this body rather the identification of the *ātmā* with the body, that brings about *samsāra*. The means of cutting it asunder is meditation on *Īśvara*. (*Vidyā*, Chapter X, v. 8 to 10.)

11. The second step—*prabodha*—is briefly dealt with in one verse. Let one learn from enquiry into the meaning of the *veda* that *Īsvara*, the pure, the highest, is in the *ātma*, and that therefore himself and for the same reason everything else is His expression. Let him gradually abandon the notion that the things have a separate existence. The last step is *bhakti*, known, also as *vidyā*. The former term connotes love, and the latter meditation, and both are the elements making up this step. The manner of doing it is learnt from the teacher, and it is compared to the fire that is kindled for sacrificial purposes by rubbing hard one piece of the wood of a particular tree against a similar piece. The teacher is the under piece; the student is the upper piece; and the teaching is the rubbing. The *vidyā*, which results, is the fire that is kindled. Continuing the metaphor, *vidyā* is said to be a great purifier. For, it burns up all connection of the *ātma* with matter and its modifications, and also the *gunas* from which the body and the things related to it have sprung. It ceases to operate only when all its work is done, as a fire goes out only when its fuel has been burnt up. In other words *vidyā* should continue to be practised till the very end. (Chapter. X, v. 11 to 13.)

SECTION II: VIRAKTI

12. *Virakti-Pravritti Karma.* Śrī Kṛiṣṇa next takes up each point in the foregoing teaching and amplifies it. In para 8 it was stated that the tendency to work for worldly fruits should be abandoned. Actions done to win such fruits are known as *pravritti karma*. In verses 16 to 30 of chapter X the various defects of such actions are enumerated. (i) In the first place the doing of the actions whether they relate to fruits of this world or to be fruits of the other world as stated in the Veda is attended with many difficulties. Other people cannot bear to see the doer succeed, and throw impediments in his way ; the means available are exhausted ; and so on. Hence his efforts prove fruitless, like those of the cultivator from vicissitudes of the season. (Chapter X, v. 21.) (ii) Next, if the difficulties are overcome, and the actions are well done, the fruits are short-lived. In the case of the fruits reached in this world, this can be easily verified. The fruits of the heaven-world have a longer duration ; but there is surely an end to such enjoyment. One pleases the *devas* with sacrifices, and goes to the heaven-world. There he experiences divine enjoyments like the *devas*. He has

a fine person ; he has at his command carriages capable of going wherever he pleases ; he plays in the midst of a number of handsome women ; and his praises are sung by the *gandharvas*. But this enjoyment lasts only till the merits which took him to the heaven-world spend themselves. He then falls down, however much he may dislike it. (V. 22 to 26.) (iii) In the third place, the enjoyment either here or there is not unalloyed. In this world what wealth or enjoyment can please one by whose side stands death ready to cut him down ? Will the offer of milk and rice please one who has been condemned to death and who is being actually carried to the scaffold ? In the heaven-world the fear of a fall attends enjoyment. (V. 20.) (iv) These are not the only defects ; for enjoyment brings suffering in its train. The *pravritti karma* leads to re-birth ; with his next body similar actions are done, with re-birth as the effect again ; and this goes on, till one makes up his mind to end the chain of births and deaths. (V. 16 and 29.) (v) In each life, there are growth, old age and decline with attendant suffering. Cannot one put an end to all this ? No ; for he is not his own master, being under the control of the tendencies already developed. If he were, would he suffer misery as he now does ? (V. 17.)

13. What has been stated in the preceding paragraph applies fully to every one with a body. It is not true that the knowing enjoy pleasure, and the ignorant experience suffering. Such a notion implies mere conceit. Those who are said to be knowing may

know how to obtain pleasure and how to avoid pain ; but they do not know *yoga*, by which alone death can be made powerless. But are there not exceptions ? Do not *Brahmā* and the rulers of the worlds in the eight directions of the compass live for ever ; if so, may not one work to reach their places ? No, even these highly-placed beings must perish with their worlds—*Brahmā* at the end of the two *parārdhas* and the others at the end of the *kalpa*. (Chapter X, v. 18, 19 and 30.)

14. The *pravṛitti karma* referred to are those enjoined by the *vedas*. There are persons who work for worldly fruits in ways not approved, either by association with bad men or by want of control over their senses. They kill goats, but not by the mode prescribed, and make sacrifices to *pretas* and *bhūtas* ; but when they die, they go to hell helplessly, and on re-birth they appear in the vegetable kingdom. (V. 27 and 28.)

15. In chapter XXI, verses 26 to 33, *Srī Krishṇa* ridicules persons who are attached to objects of sense enjoyment, and do *pravṛitti karma*. They are of two classes. The first class consists of those who are filled with desires for objects of sense enjoyment, and who spend their time in making sacrifices, till their discrimination (*viveka*) is dried up by the fires, and they become faded by their smoke. They do not know their own nature, nor the existence of *Īśvara*, who is this world and from whom it has sprung, even though He is in their heart. They are led by the injunctions of the *vedas* as to the doing of *karma*, and do not look beyond the satisfaction of their senses, like

those whose eyes are shrouded by darkness. How can they understand the meaning which Isvara intended to convey ? In vain they kill goats, only to be attacked by them in their turn after death. Isvara merely taught that if one wished to eat meat, he should do so in a sacrifice. These wicked men do not realise that what is pleasure to themselves is injury to others, and with the goats killed in order to procure pleasure for themselves, they do sacrifices to please the *pitrīs* (ancestors), and the lords of the *bhūtas*.

16. The second class of persons, who are attached to sense objects, consists of those who desire *svarga*, though it is but a modification of matter, and though it is fleeting like objects seen in a dream. Wishing to reach this goal, and longing for others also, they spend their wealth, as a merchant does in order to procure more. Led by the *gunas* to their appropriate actions, and developing the same qualities, these persons worship *Indra* and the other *devas*; but they do not do even this properly, as they do not realise that Isvara appears in the forms of the *devas*. They say this to themselves—"Let us please the *devas* by doing sacrifices to them. We shall then reach the heaven-world, and enjoy bliss. When we return here at the end, we shall be born among the high-born and become large householders." With minds agitated by these pleasing words, they are filled with conceit and regard themselves as possessed of everything. Any account of Isvara does not appeal to them. (Chapter XXI, v. 26 to 33.)

17. *Authority of the Veda not undermined.* Does not this condemnation of actions done to procure enjoyment cast a slur on the authority of the *veda* ; and was it not stated in para 8 that the injunction to do such *karma* should be disregarded ? True ; but the description of fruits in the *vedas* was not meant to teach one his goal. Its object was merely to induce him to strive towards the highest good, by holding before him the pleasure of the heaven-world, in order to wean him from the petty pleasures of this world. When this object was attained, he would himself turn towards the true goal. The *veda* in fact acts like a mother, who offers a piece of sugar to her child to make him swallow medicine. Men are from their birth attached to objects of pleasure, their life and their family, and though they in reality lead to their own ruin, they do not know their own good, and wander on the road of *samsāra* : and in the end they reach very low re-births. How can the *Veda* direct such men again to the same pleasures ? (Chapter XXI, v. 23 to 25.)

18. The *Veda* is supposed to teach *karma*, *devas*, and *jñāna* (knowledge) in three parts, and to refer to *Īśvara* only in the fourth part. This view is not correct. Every part of the *veda* describes *Īśvara* as the soul of the world. But it does not indicate its meaning clearly ; for, it is *Īśvara*'s wish that they should be fully understood only by the pure-minded. The *veda* is very difficult to understand, boundless like the ocean, deep and difficult to measure. It is implanted by *Īśvara* in the heart of every one in the form of sound (*ghosha*), as

the thread is in the stalk of the lotus. As the spider brings forth its thread from its heart through its mouth, so does *prāṇa* with the co-operation of the mind bring forth the sound from within. The sound then consists of the sounds of the alphabet (originally developed from the syllable *om*), arranged in various ways in different metres, and teaching the ways to a thousand goals. At length the sound becomes unmanifested again. What does the *veda* really teach? No one knows this in the world except *Īśvara*. It teaches the worship of *Īśvara*, and describes Him as the soul of every thing in the world. It is He that is first variously described, and is afterwards denied. In other words, the *veda* having *Īśvara* in view, first describes the different forms that appear in the world. It states that the differences among them relate to matter, and not to the *ātma*. It denies even the form of the *ātma* in regard to *Īśvara*, and having done its task—the description of a Being different from every thing else, it ceases to work. (Chapter XXI, v. 34—42.).

19. *Attachment to Sense Objects deprecated.*
 Chapter XXI, v. 18 to 22. In paragraphs 12 to 16 the defects of actions done for fruits were pointed out, and those persons who were addicted to them were ridiculed. Śrī Kṛiṣṇa therefore advised *Uddhava* to renounce such actions. This is not sufficient, and it is necessary also to prevent the mind from dwelling on objects of sense enjoyment. When one ceases to experience an object of sense enjoyment, he must cease to think on that object. This

absence of meditation does good to men, and puts an end to grief, fear and delusion. The dwelling of the mind on the good points of an object leads to attachment to that object ; and attachment ripens to strong desire ; and this again opens the door to quarrel. This brings in its train uncontrollable anger, which is accompanied by inability to discriminate. One's consciousness, which by nature is infinite, is quickly narrowed, and he becomes as one non-existent, and gives up the pursuit of his goal, like one in a trance or like a dead man. He then knows neither himself nor another, and lives like a tree, breathing like bellows. (Chapter XXI, v. 19 to 22.)

20. While on this subject of attachment to sense objects, Śrī Kṛiṣṇa took the occasion to single out two powerful forces, which influence worldly men—women and wealth, and related the story of *Aīla*, who suffered from one force, and the story of a *brāhmaṇa* of Avanti who suffered from the other:

21. *The Story of Aīla*, chapter XXVI, v. 4 to 25. *Aīla* known also as *Pūrūravas* was a king, who ruled over the whole of India, and had won great renown. Happening to meet *Urvāṣī*, a woman from the world of *Indra*, he was taken up with her so intently that he did not know the nights that had passed, nor those that were to come. One day *Urvāṣī* left him to return to her own world. The King followed her naked, like a mad man, crying 'Wife, cruel woman, stay, stay'. He was in the midst of sexual enjoyment, and his desire was still unsatisfied. (Chapter XXVI, v. 4 and 5.)

22. At length he overcame his grief and spoke as follows:

Oh! the extent of my delusion. In the embrace of *Urvaṣī*, my mind being agitated with sexual passion, I did not remember the passing away of portions of my life. I was not aware whether the sun rose or set. Oh, How many years have passed. Nor did I realise the contrast between what I was before, and what I have become under the influence of *Urvaṣī*. I was the ruler of the whole of the country and overlord among Kings. I have become a play-thing in the hands of a woman. I was the controller of men, surrounded by all the emblems of royalty; yet I followed naked and crying, like one out of his senses, a woman who had left me with a light heart, as if I were a bit of straw. To one who followed a woman like an ass kicked by the she-ass with her hind legs, will greatness, power to overcome enemies and lordship over men, be of any account? What will discrimination, discipline, gift, vedic study, retired life, or the vow of silence do to one whose mind is carried away by a woman? How can I sufficiently condemn myself, who having attained lordship, was overcome by a woman, like a bull by a cow, like an ass by a she-ass. I have been a fool, not knowing my own goal, and yet I regarded myself a wise man.

Who else but *Īśvara* can release my mind thus entangled—*Īśvara*, who helps those that find pleasure only in their *ātmā*. I cannot look for satiety with enjoyment: for, passion grows with enjoyment like fire with ghee-offerings. Nor can advice from any one avail me; for my lady tried to wake me by true words, but without success. After all, how did the lady injure me? Is one injured by a rope, which he fancies to be a serpent? The fault was in myself, who did not realise the true nature of the lady's body. Where was her body, impure, covered with dirt, and the seat of bad smell; and where were the fine smell and other good qualities, which my ignorance fancied to be in it. It is surprising how one becomes attached to this impure body, which will soon come to nothing, and says 'Oh! how fine is the smiling face, with its pretty

nose.' What is the difference between one who finds pleasure in the combination of skin, flesh, blood, bones and other like elements, and worms which enjoy themselves in a drain full of urine and filth ? Be this as it may, to whom does the body belong ? To the parents being born of them ; to the wife being an object of her enjoyment ; to the master, being under his control, to the fire, whose offering it finally will be, or to the dog or the kite, whose food it may be ; to himself, whose means of enjoyment it is ; or to friends, whose hope is to be helped by it. One who looks at the body from this point of view does not suffer. Hence, one who knows his own good, should have nothing to do with women or with those controlled by them. The mind is agitated by the contact of the senses with objects ; not otherwise. No ruffling of the mind takes place from an object, which has neither been seen nor heard about before. When the senses are not directed towards objects, the mind becomes still and calm. Even the wise should not trust the senses and the mind. What should then be the case with persons like me ? " (Chapter XXVI, v. 6 to 25.)

Śrī Kṛishṇa concluded the story in these words. *Aila* then meditated on Iṣvara residing within himself, and his delusion being dispelled, he became free.

23. *The Story of the Brāhmaṇa of Avanti*, chapter XXIII, v. 6 to 31. (i) There lived in Avanti a *brāhmaṇa*, who had amassed a large fortune by trade. He was too fond of his possessions, and was unwilling to spend them even upon himself. He did not even speak soft words to relations and guests. His relations therefore were not well disposed towards him, including his wife, sons, daughters, and servants, and being unhappy, they did nothing to please him. The five classes, who are entitled to shares in a householders' wealth, not having been treated to their shares, became angry with him,

with the result that what merit he had was wiped out by his disrespect towards them. His wealth, acquired with great trouble, disappeared with it. His relations took away a portion ; thieves another, and the remainder left him by accidents or was carried by the King and his servants. Having thus lost his wealth, and being treated with indifference by his own relations, he began to think of his present condition with a heart full of grief. At length, his mind was filled with disgust towards the world, and he reflected in the following terms :

‘Oh ! how unhappy I am ! My body was subjected to much suffering without any use. The great trouble taken in acquiring wealth has led neither to enjoyment nor to the helping of others. Generally, the wealth of misers never brings pleasure to them. It leads to affliction of the body in this world, and when they die, it takes them to hell. Unwillingness to spend, if it exists even in a small degree, destroys good repute and fine qualities, as leprosy destroys a beautiful form. (Chap. XXIII, v. 6 to 16.)

(ii) There is trouble in acquiring wealth and in increasing what has been earned ; in guarding it from others there is fear ; in spending it and in enjoyment there is anxiety ; and its loss brings on unconsciousness. Fifteen evils attend on wealth : viz., theft, injury of others, falsehood, duplicity, desire, anger, pride, intoxication, disunion, hatred, untrustworthiness, quarrel, women, gambling and drink. The first six attend on the earning of wealth, and the remaining nine on its use and enjoyment. Hence, one who desires his own good, should carefully abandon wealth, which carries so many evils behind it. Wealth separates one from his brothers, wife, parents and friends. Those, who were well-disposed towards one, and identified themselves with him, are at once made enemies by even a small quantity of it. They are agitated even for a small amount, and are filled with unending anger, and giving

up old friendships, they destroy one another. (*Ibid.*, v. 17 to 21.)

(iii) This human birth is desired even by the *devas*; for it is the door leading to the heaven-world and to release from *karma*. Those who have attained such a birth and in that birth the status of a high class *brāhmaṇa*, and yet neglect it destroy their own good, and reach hell. Who will then be attached to wealth which is the seat of innumerable evils? If one guards his wealth like a ghost, and does not spend it on his own enjoyment, nor distribute it among the *devas*, the *rishis*, the ancestors, his own relations and animals, he falls. While I was deluded into taking all this useless trouble in earning wealth, my life, strength and even that wealth have disappeared. Wise men use them for earning *dharma* and for enjoyment. What can I now do in my old age? (V. 22 to 25.)

(iv) Even the man of knowledge is often troubled with the useless endeavour to earn wealth. There must be some Being by whose power this world is so completely deluded. To one, who is being caught by death, of what avail is wealth, even though it helps him to make gifts or leads to enjoyment; how do possessions help him or actions, which only bring on re-birth? I am sure that God, who dwells in all the *devas*, is pleased with me; for, He has brought me to this condition of disgust with the world; and disgust is the raft with which one may cross the ocean of *samsāra*. I shall now, with the remainder of my life, make *tapas*, never minding how my body fares. If I meditate on the soul of the whole world, without turning away from it for even one minute, the lords of the three worlds will be pleased with me, whatever this world may think of me. I have before me the example of *Khaṭvāṅga*, who in an hour made such efforts as to reach the world of Brahma.

The *brāhmaṇa* of Avanti, having thus made up his mind, abandoned the attachments of this world and with a serene mind, he became a mendicant-sage. (*Ibid.*, v. 26 to 31.)

24. *Nivṛitti Karma*, chapter XX, v. 6 to 17. Thus the defects of *pravṛitti karma* have been pointed out, and the would-be *yogi* has been warned not to meditate on objects of sense enjoyment. What is to be his goal, and how should he act? His goal is Iṣvara, and all his actions should be done as His worship, without a thought of the fruits, which they may bring. Actions done in this manner are known as *nivṛitti karma*. Persons who have reached this stage, will find three paths opening out before them, suited to their capacities and temperaments. Three *yogas* have been taught by Iṣvara in order that men may reach the highest good. They are *karma*, *jñāna* and *bhakti*. There is no path to perfection other than these. Persons fit for the first path are those who desire heaven, and whose minds are not disgusted with *karma* (action). To those who find no pleasure in *karma* (action), from a consideration of the pain which its fruits bring, and who therefore abandon action, *jñāna* is indicated. If one is neither much attached to *karma* (action), nor feels disgust for it, but is somehow full of fervour in hearing about Iṣvara, *bhakti* leads him to his goal. (Chapter XX, v. 6 to 8.)

25. *Karma Yoga*. By the first class of persons action should be done, till they either feel disgust for it, or become full of fervour to hear about Iṣvara. They should do the duties of their station, and worship Iṣvara with *yajna* without a desire for fruit. They will then reach neither heaven nor hell. They should never work for fruit. By this means

they become pure and attain a clear perception of the *ātma* or love for Isvara. (Chapter XX, v. 9 to 11.)

26. A human body should not be misused. Even the residents of heaven and hell long for a human body, as it is the means of attaining a clear perception of the *ātma* or love for Isvara. The bodies which they possess do not help them to either. Having secured a human body, a wise man should avoid the means of winning heaven (*Svarga*), as he would avoid the path leading to hell. He should also avoid the means for securing pleasures in this world. If he does not, he will become attached to the body and be deluded. He should realise that this body, though perishable, may be made to take him to his highest good, and in this knowledge he should, before death makes its appearance, endeavour to attain immortality. He may learn his lesson from the birds on a tree. When the tree is cut down by men as hard-hearted as death, the birds that had built their nest on the tree, abandon it, and going to another tree live happy. Life is similarly being cut asunder by the days and nights that come and go. Knowing this, one should tremble with fear, abandon attachment and all worldly endeavours, and meditating on Isvara, become free. The human body is like a well-built boat, steered by a capable hand and helped by a favourable wind. The steersman is the *guru*, and the favourable wind is Isvara Himself, who is ready to help. If one possessed of such a means in his body, does not use it for crossing the ocean of births and deaths, should he not be

branded as one committing suicide? (Chapter XX, v. 12 to 17.)

27. The *yogi* on the path of *karma* will be helped by cultivating the *satva guna*. *Satva*, *rajas* and *tamas* are the *gunas* of the mind: but not of the *ātmā*; for the mind is a modification of matter. They can therefore be transcended. If they were the qualities of the *ātmā*, they would remain for ever. With *satva* let the other two *gunas* be overcome. How? From *satva* strengthened, the *dharma* known as *bhakti* results; and this latter overcomes *rajas* and *tamas*. Then the root of these known as virtue and vice quickly disappears. *Satva* should be strengthened by carefully selecting one's food; also by selecting what is good in these ten things:

Purāṇas, rivers, men, place, time, action, birth, meditation, *mantra* (word of power), and purification (*samskāra*)¹. Of these those are *sātvika* which are stated to possess that character by those, who love *Īśvara*; whatever they condemn is *tāmasa*; and what they do not notice is *rājasa*. Let only what is *sātvika* be resorted to. Thence follow knowledge of *Īśvara*, love for Him, meditation on Him and complete withdrawal of the mind from sense objects. Let *satva* be overcome with *satva* itself—i.e., by the knowledge, which it

¹ Those *purāṇas* are good, which describe *Īśvara*'s greatness. The good things in the others are sacred rivers like the Ganges, those who love the Lord, retired places, early morning, action done without a longing for fruit, birth by learning the *gāyatri* *mantra*, meditation on the Lord, *mantra* that brings the Lord to the mind, and purification with *Vishṇu*'s marks.

produces. As the fire, that is kindled by the rubbing of one bamboo with another in a cluster, burns up the cluster and then goes out, so the body, which owes its existence to the disturbance among the *gunas*, burns them up, and then perishes. A full account of the *gunas* will be found in Appendix III. (Chap. XIII, v. 1-7.)

28. The *Yogi* should also seek the company of good men, and be attached to them. For, with their words they will cut asunder his mind's attachment to objects. Who are good men? They are persons, who do not regard the body as the *ātmā*, or those related to the body as their own; whose minds are not agitated by love or hate, and who bear heat and cold with equal indifference; who look upon all in the same light; and whose minds are fixed on *Īśvara*, and who therefore do not desire anything else. Among these good men stories about *Īśvara* will ever be heard, which purify those who listen to them. Those who hear them, sing them, and are pleased with them, begin to worship *Īśvara*, and are filled with fervour and love to *Īśvara*. To one who loves *Īśvara*, who is full of good qualities without limit, and who is infinite consciousness and bliss, what else remains to be done? (Chapter XXVI, v. 26 to 30.) Great is the merit of good men. Like fire, which dispels cold, fear and darkness, they dispel ignorance and the fear arising from the cycle of births. Like a well-built boat to those about to be drowned, they are helps of the highest importance to those plunged in the terrible ocean of *samsāra*.

They are helps in the same way as food is a help to living beings, as Isvara to the suffering, as wealth to men in this world, and as *dharma* to those who have passed on beyond. They help by giving eyes to see. The sun does the same service; but it helps one to see things without, while good men help him to see things within. *Sri Krishna* concluded this description of good men with these words: "Good men are relations; they are *devas*; they are My *atma*; they are Myself." That is, they should be treated with the same respect as relatives or *devas* are. They should be looked upon as Isvara Himself. (*Ibid.*, v. 31 to 34.)

SECTION III: VIVEKA (DISCRIMINATION)

29. (i) Thus far the first step—*virakti* (desirelessness)—was dealt with. The preliminary step, *viz.*, discrimination, which helps *virakti* and the path of *jñāna*, may now be taken up. It was to obtain discrimination that the *yogi* was asked to attend on a teacher, and the qualifications of both the teacher and the student were enumerated (para 9). The very first point to be learnt from the teacher is how to discriminate the *ātmā* from the body. In paragraph 10 the *ātmā* was distinguished from the body in two particulars, *viz.*, that he sees, and that he sees without help. The body consists of a gross and a subtle portion. The former is made up of the five grades of matter, which for want of more suitable terms are expressed by the words earth, water, fire, air and ether. The five senses, the five organs of action, the mind, *ahamkāra* and *buddhi* or *mahat* form the subtle portion. These can be perceived only by the mind. They are therefore said to be subtle. They manifest themselves when they do their work. Take for instance the organ of speech. It enters the body with the *ātmā* in the form of *Ghosha*, *i.e.*, sound in a subtle form. When the *ātmā* wishes to speak, the sound becomes gross in the form of vowels, consonants

and accents. This change from a subtle to a gross condition is analogous to the change undergone by heat. Heat remains in the heart of a piece of wood ; but when it is rubbed against another piece with force it appears at first as slight warmth, and then as a spark in the air ; and with the help of the wind it grows into a big fire and is fed by offerings. Sound acts in the same manner. What has been stated with regard to speech is true of every sense and every other organ of action. The mind is seen when it thinks ; *ahamkāra* when the *atmā* confounds himself with the body ; and *mahat* when he resolves. The senses, the organs of action and the mind with *ahamkāra* and *mahat* are interwoven in the body like yarn in a piece of cloth. (Chapter XII, v. 17 to 19 and 21.)

(ii) In the first place the *atmā* is other than the body. The body changes every moment, assuming a new state, and abandoning it the next moment. This constant change is not, however, perceived owing to the shortness of the time during which it takes place. A constant change of this kind occurs in the light of a lamp, in a stream of water, and in the fruits of a tree, and is recognised by all. What burns in the lamp is the substance of the oil and wick, and as one set of particles goes, it is replaced by another. Similarly, in a stream of water a quantity of water comes to a spot and goes every moment. But to the unreflecting mind the light and the water appear to be one, and he says 'This is the same light,' 'this is the same water'. This impression is a delusion and statements based on it are

not based on facts. In the same way the impression that the body is the same is wrong. The changes, which the body undergoes, begin with conception and end with death, the intermediate stages being life in the womb, birth, childhood, youth, middle age, and old age. The *ātma*, on the other hand, does not change like the body, though he is confounded with the body under the action of *karma*, which has produced the body. He has neither birth nor death, and it is only under a delusion that he regards himself as being born or as dying. Fire appears when two pieces of wood are rubbed, one against the other ; but the fire is not produced by the rubbing ; what existed before in a subtle form becomes perceptible. (Chapter XXII, v. 43 to 47.)

(iii) The analogy of the tree should help one to recognise this distinction of the *ātma* from the body. He sees the tree growing from a seed and dying after maturity ; and while he perceives the birth and the death of the tree, he knows himself to be other than the tree. Similarly, he may know the birth and death of his own body, and realise that he is distinct from it. He may infer the birth and death of his own body from the birth of his son and the death of his father. (Chapter XXII, v. 49 and 50.)

30. *Discrimination from the Senses.* The argument stated in regard to the body will not apply to the senses ; for, they are not born at the birth of the physical body and do not die with it. On the other hand, they go with the mind from one

physical body to another, and the *ātmā*, though other than they, follows them. Some other means of discriminating him from the senses should be found. Take first the sense of sight. It reveals its existence, when it perceives the colour of a thing ; but it depends for help upon the colour of the thing, and the light of the sun. Without these it cannot see and make itself known. The *ātmā*, on the other hand, is self-dependent. With the consciousness, which is his own, he reveals everything to be known. The *ātmā* also exists before perception as its cause ; for he is the seer, and the sense of sight is merely an instrument. Hence, the *ātmā* is other than the sense of sight. Examining the other senses in the same way, one will see that the *ātmā* is different from them also. (Chapter XXII, v. 31, 32 and 37.)

31. *Discrimination from the Mind.* The same arguments as in the case of the senses apply to the mind also. It depends for its working on the material furnished by the senses. The *ātmā* on the other hand, is independent, and is self-conscious even in the absence of a body. (Chapter XXI, v. 33.) In the teaching of *Sanaka* and his brothers by *Īśvara* in the form of a swan (which is described in full in appendix IV), the *ātmā* is distinguished from the mind in another way. The *ātmā* during the waking state enjoys objects of the outer world, which change with every moment, using all his senses. During dream he sees within himself objects similar to those already experienced. And during deep sleep

perception or thought comes to an end. These three states are states of the mind brought about by the three *gunas* of the body, *satva* keeping the mind wakeful, *rajas* inducing dream, and *tamas* bringing on sleep. The *ātma*, on the other hand, remains in all the three states, and does not change with each state of the mind, or with every change of the objects. The *ātma* is therefore other than the mind, and is a witness of its changes.

32. The subject of discrimination is dealt with from yet another point of view in chapter XXVIII, verses 18 to 21 and 24. The *ātma* existed by himself before the body had its birth, and he will live by himself after its death, and he must therefore exist by himself in the interval between the birth and the death. Hence the *ātma* cannot be the body. Before every gold ornament was made, gold in a pure form had existed, and after the ornament disappears in that particular form, gold will remain. In the interval, an alloy has been added to the gold, and the mixture is referred to by various names. In the same manner the *ātma* enters a body and is known as this or that person. What was not before, and what will not endure after a time, is not *sat*, i.e., it is a thing that ever changes; it has a name only for convenience of reference. What we see before us is matter appearing in three states—the gross body, the senses and *ahamkāra*. It exists only when supported and directed by the *ātma*, and is therefore not *sat*. The *ātma* which has always existed, and which supports matter is alone *sat*, i.e., a

thing that has ever the same form. The *ātmā*, which is *sat*, is other than matter which is not *sat*. That the physical body is not the *ātmā* is thus realised. How can any of these—the five elements making up the gross body, the *prāṇa*, the senses, the mind, *ahamkāra*, and *buddhi*, or *mahat*—be the *ātmā*? For these are made up of the same substance as the physical body.

33. *What is the nature of the ātmā?* He is one, *i.e.*, not a compound of many things. Being one, he has no birth and no death; for these happen to collections. He is not perceived by the means by which the body is perceived. He is therefore of an entirely different nature from matter, and cannot from the analogy of matter be regarded as a modification of some thing else. By what means can we say that he exists? He is self-conscious. This is proved by an appeal to consciousness; and he is known as always existing. He has no second, *i.e.*, he does not support any thing else, as the body supports the senses and the mind. The expression—this person is an Indian—that other is a *brāhmaṇa*—stops short of the *ātmā* for they all relate to the body. The *ātmā* is the same, wherever he may be born and in whatever form. He is of no land and of no race or caste. The three *gunas* do not pertain to him; his *guna* is consciousness, and this, when he becomes free, will become infinite, and everything will be within its grasp. (Chapter XXVIII, v. 35.)

34. The *ātmās* are many; for the actions of one differ from the actions of others and the pleasures and

pains experienced by him are not the pleasures and pains experienced by others. Similarly the places and times at which he experiences the pleasures and pains and the injunctions of the *veda*, under which he does the actions, are different. Yet it should not be suspected that the *ātmās* are perishable on the ground that things which are many are found to be perishable ; for this co-existence of perishability and manifoldness has been found in things perceived by the senses. As the *ātmās* are not so perceived and are therefore of an entirely different class, perishability cannot be inferred from their being many. Perishability is found in objects that have a birth, but the *ātmās* are not known to have been born. The expression that a person is born has reference only to his connection with a body, and when this connection ceases he is said to die. For the same reason, *i.e.*, that he is connected with a body, one person is said to differ from another, though by themselves they are exactly alike. (Chapter X, v. 14 and 15.)

35. *Avidyā*. The question arises why the *ātmā* is confounded with the body. This is due to the action of the *ahamkāra* *tatva*. It makes one look upon the body as the *ātmā*, and think that the *ātmā* is of this or that race, and of this or that community. This work of delusion is effected with two sets of instruments. One set consists of the five senses, which come forth from the finest variety of *ahamkāra*, and draw one's mind towards objects of enjoyment. This is known as *adhyātmam*, as they reside in the

body, which is one of the meanings of the word *ātman*. The other set comprises the qualities of objects—colour, sound, smell, taste and touch. They also draw the mind towards themselves. They also come forth from the *ahamkāra tatva*, but from the grossest variety. They are known as *adhibhūtam*, as they are the qualities of the *bhūtas* or elements. (Chapter XXVIII, v. 35.) As all these are modifications of *māyā* or matter, it is generally spoken of as the cause of the delusion. (Chapter XXII, v. 29 and 30.)

When a person has enjoyed a sense object a tendency (*vāsanā*) is created in him; and the mind under the influence of this tendency muses on that object and when it comes, the *ātmā* is pleased and when it goes, he grieves. By this musing and by the pleasure and pain, what was previously known slips out of the mind. This is a general principle. Let us apply this principle to this case. When one's mind is forcibly drawn to sense objects, he thinks only of them and of the pleasures, which they give. He has no time to think of the *ātmā* as a thing distinct from the body and the senses. When this goes on without interruption till he dies, the *ātmā* is completely forgotten. When he takes up a new body at re-birth, he regards it as the *ātmā* only and not as one distinct from him. When one dreams in sleep or builds castle in the air, he forgets for the time what he was before. Similarly the person who dies in the circumstances stated and is re-born regards the *ātmā* as having come into existence for the first time. He sees in the *ātmā* a three-fold division—

the body, the senses and the mind. This delusion makes one perceive two classes of differences. One class consists of outer differences, and the *ātmās* are grouped into different communities with reference to the differences in their bodies, though in reality all the *ātmās* are *exactly* alike. The second class consists of inner differences, which flow from the first class. The feelings of one community as a community differ from the feelings of another community. The feelings of a nation as a nation are different from the feelings of other nations. (Chapter XXII, v. 38 to 42.)

This confounding of the *ātmā* with the body is known as *avidyā*.

36. *Samsāra*. When one has *avidyā*, the *guṇa*, *rajas* comes over the mind. He begins to see virtues in things which ought to be despised, and his mind dwells on them. From this meditation attachment develops into desire, which will not let the man go, unless he enjoys the objects. Under the influence of desire, his body does karma (action) which is sure to bring its fruits. (Chapter XIII, v. 9 to 11.) The *ātmā* enjoys the fruits of his actions and when this cannot take place in the body in which the action was done, he must be reborn and must be connected with a new body. Thus attachment ripens into desire; desire leads to action; and action to connection with a new body. In this new body the previous attachment is strengthened and again attachment leads to desire; desire to action; and action to connection with still another body. Thus the *ātmā* is born and dies a number

of times and this cycle of births and deaths is known as *samsāra*. (Chapter XII, v. 17 to 21.) So long as the quality *rajas* predominates, as long will the *ātmā* be connected with a body of one kind or another. So long as this happens, the *ātmā* will not be free, and he must experience the misery of *samsāra*. (Chapter X, v. 31—33.)

37. (i) The *samsāra* described in the preceding para is continued by the following agencies: the body, the senses, *prāṇa*, the mind, *ahamkāra*, *mahat*, the *ātmā* himself, and *Īśvara*. The body acts under the lead of *rajas*, *prāṇa* supports the body and helps its activity. The senses draw the mind towards objects of sense-enjoyment, and the mind dwells upon them. *Ahamkāra* is the root and causes *avidyā*; and *mahat*, the selective faculty, makes the mind decide that objects of sense enjoyment should be sought. The *ātmā* is one of the agents, as he induces the body to act, and *Īśvara*, who controls both the *gunas*, and the *actions*, gives the fruits of actions. By all these agents *samsāra* is continued. (Chapter XXVIII, v. 16.)

(ii) The body is the main root of the cycle of births, one body being followed by another in endless succession, and is ever active. It is like a tree, and yields flowers and fruits, the former being action, and the latter being the pleasure or pain which follow it. Like the tree it springs from two seeds—good and evil deeds. It has a hundred roots in love, hate, fear and the like. Its trunk consists of five parts, which are the five elements making up the body. Five kinds of juices

flow from it, *viz.*, the five kinds of sense enjoyment. The five senses, the five organs of action and the mind form its branches. Two birds have built their nests on the tree, the *ātmā* and *Iṣvara*. The circulatory, digestive and nervous systems form its bark. It has fruits of two kinds, and it stands in the soil of suffering. Fruits of one kind, *i.e.*, sense enjoyment—are eaten by the vultures which fly about in the village ; *i.e.*, by persons addicted to sense enjoyment. Fruits of the other kind—freedom from re-births—are eaten by the swans which live in the jungle—*i.e.*, by the *yogis*, who lead retired lives. One who knows from the teaching of *gurus* that this tree is formed of matter, and that though it appears in many forms, it is really one, truly knows the *veda*. (Chapter XII, v. 22 and 23.)

In the preceding paragraph it was stated that the tree of *samsāra* stands in the soil of suffering ; and this requires some explanation. First, a person under the influence of *avidyā* regards the senses as belonging to himself, though they are really the adjuncts of the body ; and he toils for their satisfaction. The enjoyment, however, when won, is found to be short-lived, and mixed with pain and to be the precursor of further suffering. All the labour to procure enjoyment is in vain. Secondly, the person looks upon his wife and children as his own, and shares their griefs, while they live, and becomes miserable when they die. Next, for the comfort of his body and the support of his family, he seeks possessions. As remarked by the *brāhmaṇa* of Avanti (para 23) there is trouble in acquiring wealth and in increasing it ; there

is fear in guarding it from others ; there is anxiety in spending it and in enjoyment ; and its loss brings on unconsciousness. Next, the person separates himself from others because of the place of abode or the colour of the skin, and joining with others like himself, makes war upon them. Lastly, there is the misery attending births, and the pains which accompany growth, decay and dissolution.

38. But is not *samsāra* unreal ? No. The attributes of the body, which a person sees in the *ātmā*, are no doubt not really found in him ; and there is no real connection between the *ātmā*, and those related to the body. The conceptions of the person under the influence of *avidyā* as to ' I ' and ' mine ' are misconceptions. Also, the *ātmā*, though really without action, sees the body, the senses and the mind at work, and fancies himself to be acting after them. So does a person seeing another sing or dance, follows him in thought, while remaining motionless himself. It is possible for one standing by the side of another, who moves, to appear to move, though he remains where he is. Trees standing on the banks of a stream appear to move with the stream, and the ground, on which one stands, seems to move to one, whose eye is moving. What is perceived in *samsāra* are real, like castle-building or things seen in a dream : and it does produce its effect as dreams do. One appears to move in a dream and do a great many things. When he rises from sleep, he perceives that all this was misconception. During sleep he identified himself with

the moving body, and fancied that he himself did those things. He therefore experienced the effects produced. Similarly, the man under the influence of *avidyā* experiences the misery of *samsāra*. When he acquires discrimination and really knows himself, he will perceive that he identified himself with the body, and imagined that he was related to his wife and children, though he was different from the body and had nothing to do with them. For the time, however, he experienced the misery of *samsāra*. *Samsāra* continues, so long as one dwells with the mind upon the objects of enjoyment. (Chapter XXII, v. 53 to 56, and chapter XXVIII, v. 12-15.)

39. How is this *samsāra* to be ended? This is one of the things to be learnt by the student from the teacher. The tree of *samsāra* is to be cut down with the keen axe of *vidyā* (meditation on the *ātmā*). The term *ātmā* may mean either the *ātmā* in his pure condition or *Īśvara*. This axe of meditation should not be laid aside, until one's real nature is attained or *Īśvara* is reached. (Chapter XII, v. 24.) The axe should be sharpened by meditation, *i.e.*, every day spent in meditation will make the edge sharper than before, until the requisite fineness is reached. (Chapter XXVIII, v. 17.) This ending of *samsāra* with meditation is appropriate. For, *samsāra* is brought about by ignorance as to one's own nature, and it should therefore be dealt with by discrimination. This latter, to ensure success, should be as strong as the ignorance. Hence the need for constant meditation, until the result is reached.

40. *Path of Jñāna.* From the description of *avidyā* and *samsāra*, and from the indication of the means of ending them, the *yogi* is led to the path of *jñāna*, one of the three paths, which open out before one, who abandoning *pravritti karma*, resorts to *nivritti karma*. This is the appropriate path for him, who is disgusted with sense enjoyment, and with actions which yield such enjoyment. While on this path he should carefully draw away the senses from outside objects, and fix the mind steadily on the *ātmā*, as he will be, when he is freed from bondage. (Chapter XX, v. 18.) In due time discrimination will be firmly established, and the *yogi* will not mind what happens to his body; he will regard all objects in the world with equal indifference; and he will no longer divide those about him into friends, foes and neutrals. He can then begin *yoga*, i.e., meditation on the pure *ātmā* under the prescribed conditions. He will then perceive the *ātmā*, i.e., realise himself, and this will give him immense pleasure. Reference is made to this realisation in Śrī Kṛishṇa's first teaching (para 4). The further progress of the *yogi*, whether on the path of *jñāna* or on the path of *bhakti* will then become easy.

41. (i) The point which should receive particular attention on this path is the subjugation of the mind. One means of doing it is practice. If the fickle mind wanders, it should be brought under control by following the method adopted by the horse-tamer. The latter allows an untamed horse a little freedom, while he firmly holds the reins, and

little by little he makes the animal follow his guidance. Similarly, the *yogi* should give the mind a little freedom, while he carefully watches its movements, and gradually make it obey himself. He should resolve that the mind should be controlled, and never give up the attempt in spite of any difficulty. He will be helped by meditating again and again on the coming into existence of all things from matter, and on their ceasing to exist and becoming resolved into matter. This will destroy attachments, and make the mind serene. (Chapter XX, v. 19 to 23.) The evolution and the dissolution of the world are described in Appendix V.

(ii) Other helps are the cultivation of *yama* and the other preliminaries of *yoga*, the study of the nature of the *ātmā*, and worship of Iṣvara's image. No other method will do any good. If by oversight any act unworthy of a *yogi* be done, let the offence be burnt up by *yoga* alone, and never by any other means. (Chapter XX, v. 24 and 25.)

The importance of subjugating the mind will be realised, when it is known that the mind is the only cause of pleasure and pain. To impress this on the *yogi*, Śrī Kṛishṇa described the reflections of the mendicant-sage referred to already in paragraph 23.

42. A mendicant-sage, while going round to procure his food, was one day ill-treated in various ways by wicked persons. He however remained unshaken and reflected as follows (Chapter XXIII, v. 43-62):

(i) What causes pleasure and pain to me is not these persons, nor Iṣvara, *ātmā*, the planets, *karma* or time.

Those who know state that the mind is the only cause, the mind which keeps revolving the wheel of *samsāra*. How is this done? The powerful mind, gives rise to desire and aversion. Thence follow actions of various kinds, done under the influence of *satva*, *rajas* or *tamas*, and from these again result births of the same colour as the actions. Actions done under *satva* lead to birth among seers and devas; *rajas* brings about re-birth as human beings, and *asuras*; and *tamas* rebirth in the vegetable kingdom and among *bhūtas* and beasts. This process, repeated without end, forms a wheel which is kept revolving by the mind. Is not association with a body the true cause? No; for *Īśvara*, my companion in the body, remains actionless, though the mind is ever active: He shines like gold, and looks on. The *ātmā*, i.e., myself, holding the body, enjoys objects, and becomes bound by attachment to them. (Chapter XXIII, v. 43 to 45 and Chapter XXII, v. 52.)

(ii) How may the mind be subdued? By making gifts, doing one's own duties, practising the qualities and practices known as *yama* and *niyama*, studying the *vedas*, and doing good actions and good penances. But are not these enjoined as subsidiary to *yoga*? Yes; the control of the mind and its remaining steadily on an object is *yoga*. To one whose mind is already controlled, and is no longer agitated by desire and aversion, these helps are not required. If the mind will not be subdued by them, what other purpose can they serve? None. The helps enumerated are not needed to subdue the other senses; for they are under the control of the mind. But the mind is not under any one's control. If, however, *Īśvara* be worshipped by gift and the other actions stated, He will make the mind remain fixed on Himself; for is He not the lord of all the senses and of the *devas*, who control them? He is stronger than the strong, and is feared by all. (Chapter XXIII, v. 46 to 48.)

(iii) This being so, one should endeavour to subdue the mind, which is an enemy, powerful, unbearable in the violence of its movements and causing pain to the heart. Without overcoming this enemy, some foolish people

quarrel with others unnecessarily, and regard them as friends, foes and neutrals. Taking hold of this body, brought into existence by the mind alone, persons become blind as to what are 'I and mine,' and say 'This is I; that is another,' they wander in this boundless *samsāra*. (Chapter XXIII, v. 49 and 50.)

(iv) I have said that the mind alone is the cause of pleasure and pain. Six others are said to be the cause. Let me examine this opinion. Is the person before me the cause of my pain? Then, what is meant by the term 'this person'. If his body is intended, then one body ill-treats another. How does it affect the *ātmā*? He remains neutral, like one whose tongue is bit by his teeth. With whom is such a person angry? If the *ātmā* within the body be meant by the term 'this person,' then the *ātmā* of the ill-treated person must be capable by nature of experiencing pleasure and pain, in which case why should one look for the cause outside himself. For, being subject to pleasure and pain, the *ātmā* must experience them. But as a matter of fact, his nature is different; he feels neither pleasure nor pain; he is bliss. If another *ātmā* be not the cause, is the *ātmā* of the ill-treated the cause? No; no one in his senses will injure himself. Next, is *Iṣvara* the cause? This would mean that He is partial, loving one and hating another. But He is not so; He is the same to all, like one who is not angry with a limb in his own body, which beats another limb. As to the *ātmā* he is not as already stated capable of being hurt. All persons are His bodies. Are planets the cause? It is usual for people to say that a planet situated in this or that position with reference to the time of his birth causes suffering. This may be true of the body, which is born; but the *ātmā* being without birth, how can the planet injure the *ātmā*? Is the *ātmā* affected when one planet attacks another? No; he is other than they. So is he unconcerned, when anything happens to his body; for he is other than the body. Is *karma* then the cause? How can karma affect the *ātmā*? It can do so only when the body and the *ātmā* were one. But they are not so; for, while the body is non-intelligent, the *ātmā* is a conscious being. Lastly, time cannot

be the cause. For, the *ātmā* is of the nature described above and this nature cannot be changed. If time be regarded as capable of doing this, then time may also take away heat from fire and cold from dew. (Chapter XXIII, v. 51 to 56.)

(v) From this examination I conclude that the *ātmā* cannot be affected by any of the six enumerated. What affects him, is the confusion of the *ātmā* with the body, and this it is that leads to *samsāra*. Having come to this conclusion, I shall not fear these persons. I shall practise meditation on Iṣvara, following the example of elders, and with the service of His feet I will cross the boundless ocean of *samsāra*. (*Ibid.*, 57-58.)

Śrī Kṛishṇa concluded this description with the following words. The confusion of the *ātmā* with the body, into which the mind falls, leads to pleasure and pain. Nothing else is the cause. The division of persons into friends, foes and neutrals, and the cycle of births are all due to it. Hence, control the mind by all means, and fix it on Me. This is briefly *yoga*. (*Ibid.*, 60 and 61.)

SECTION IV: PRABODHA

43. In paragraph 7 four steps of the ladder of progress were stated and explained. Two of these—*virakti* (desirelessness) and *viveka* (discrimination) have been fully dealt with. the former in paragraphs 12 to 28, and the latter in paragraphs 29 to 42. The next step, *prabodha*, is now taken up. In paragraph 3 it was stated that one should look upon all alike ; for everything in the world is made up of matter and *Īśvara*. In paragraph 11 it was pointed out that enquiry into the *veda* would show that *Īśvara* is in the *ātmā*, and that therefore the *ātmā* and for the same reason everything else is *Īśvara*'s expression. This point is developed in chapter XXVIII, verses 1 to 9. This world is animated by one Being, and consists of matter and *Īśvara*. For, the numerous things which one sees around himself are all modifications of matter, and appear different, because *Īśvara* willed—'Let Me become many'. But the differences that the mind perceives and the tongue describes are unreal. Again, matter can never exist independently of *Īśvara*, who ensouls it, and this is true of matter in the state of rest (*pralaya*), when it assumes its subtlest form, and of matter in the state of activity, when it appears as the manifested world.

Considering matter and spirit together, all that is seen is Ishvara and Ishvara only. He evolves into the manifested world, preserves this state, until the work of progress is done, and in the end gradually disintegrates, until the subtlest condition is reached. For convenience matter is regarded as standing apart from Ishvara and it is said to be created, preserved and in the end destroyed. Ishvara is all-powerful, and there is none to thwart His wishes. This being so, there is nothing in the world, which is independent of Him, and everything that one sees is His expression. (Chapter XXVIII, v. 5 and 6.)

44. To impress this truth on the mind, the *yogi* is advised never to praise or blame the qualities and actions of others. For one, who does so, fixes his attention on the unreal, and is in a sure way to lose his goal. He will suffer like one under the influence of *avidyā*, who loses all knowledge of himself and becomes merged in matter. Praise and blame assume that some things are good, that some others are bad, and that the rest are neither the one nor the other. But the various forms—the bodies in which the *ātmās* abide—are modifications of the same substance. Of them which is good and which is bad? What is the difference between the highest—the body of a deva—and the lowest—the body of a worm? None. This three-fold division is without foundation. The perception of differences will produce its effect, like shadows, echoes and things seen in a dream and it will lead to fear up to the time of cosmic rest. The *yogi* is therefore advised to go about like the

sun, without being attached to anything. (*Ibid.*, 1 to 4 and 7 and 8.)

45. The advice given in the preceding paragraph is negative, that is, the *yogi* is asked to disregard differences and to abstain from praise and blame. In chapter XXIX, verses 12 to 19, positive advice is given. Let the *yogi* with a serene mind see *Īśvara* and *Īśvara* only as pervading, like the ether, everything in the world within and without, including himself. Let him regard everything with respect as being *Īśvara*'s temple, and pure knowledge will come to him. He will then regard in the same light,¹ overlooking differences, a *brāhmaṇa* and one of the lowest caste, one who is considerate to a *brāhmaṇa* and a thief, the sun and a spark, and a kind-hearted person and one who is cruel. From one, who constantly looks upon the world in this manner the disposition to quarrel, to expose faults and to treat with disrespect will disappear. The notion that he is independent of *Īśvara* will also leave him. With these remarks Śrī Kṛishṇa advised *Uddhava* to prostrate himself before every one, including the lowest caste among men, and dogs and asses among beasts. In doing this, the mind and the tongue should co-operate, the mind

¹ *Īśvara* pervades them all, and their bodies are all modifications of matter. Therefore they are all alike. It is true that there is a third element in all this, *viz.*, the *ātmā*; but all *ātmās* are alike, and are all controlled by *Īśvara* as matter is. They have a free will, and often rebel; but this is of no account, like the motions of persons in a fast moving ship in directions opposed to the motion of the ship.

regarding the thing as a cell in Iṣvara's body, and the tongue saying 'I bow before my Lord.' If any feeling of shame should stand in the way of this discipline, arising from a regard to the high-born condition of his own body, let it be given up. If his proud relations dissuade him, let them be abandoned. In no case should this discipline be followed for notoriety; it should be done for its own sake. And this until the *yogi* sees Iṣvara in everything. He will then have no doubts on any point. Śrī Kṛishṇa concluded this teaching with the remark that the discipline pointed out was the best of all paths.

46. In this connection the characteristics of a wise man¹ (*vidvān*) may be noted. His mind dwells on the *ātmā* and finds pleasure only in his contemplation as a person finds pleasure in a garden. (Chapter XI, v. 17.) Though remaining in the body he behaves like one without it, *i.e.*, he is not deluded with the notion that he is the body like one, who has risen from a dream and who no longer regards as his own the body in which he experienced dreams. (Verse 8.) He is not attached to the body and in this respect he is like ether, the sun and the wind. The ether pervades all things; the sun is in contact with them through his rays and the wind moves about everywhere. Yet they are not polluted

¹ Verses 30 to 34 of Chapter XXVIII describes some of the characteristics of a *Vidvān* (a knowing man). These are included in the description given above. They are not therefore repeated.

by those things. (Verse 12.) When the body lies down, sits, goes about, or bathes, and when it sees, touches, smells, eats, or hears, he does not regard himself as the doer. (Verse 11.) When he experiences any object of sense enjoyment he does not regard himself as the enjoyer and his mind is in no way affected by it. (Verse 9.) When his *prāna*, senses and the mind do their work, he does not think—"this should be taken in, this must be seen, this must be procured or thrown away." (Verse 14.) When his body is injured by one or treated with respect by another his mind undergoes no change. (Verse 15.) When any one does an act which is beneficial or injurious to him, he does not return good for good or return evil for evil. When one praises or blames him he does not praise or blame him in return for he is indifferent to both pleasure and pain and looks upon all alike. He does not muse on what has been done or said to him. (Verses 16 and 17.) Like one risen from sleep he no longer sees differences in the world ; for, all his doubts have been cut asunder by the axe of wisdom sharpened by non-attachment. (Verse 13.) In this attitude he goes about appearing to the world as one out of his mind. But all this wisdom will be a mere burden, if it does not lead to meditation on *Īsvara*. The trouble taken to acquire it is in vain, like the trouble spent in rearing a cow which yields no milk. One who takes care of a cow without milk, a disobedient wife, a body under another's control, a wicked son, wealth not made pure by proper use, or a tongue,

which does not praise Iṣvara, is miserable indeed.
(Verses 18 and 19.)

To impress the importance of *prabodha* on the mind of the disciple, Śrī Kṛishṇa described in chapter XVI how He is this, that and every thing. This description will be found in Appendix VI.

SECTION V : BHAKTI

47. We now come to the last step in the ladder of progress, *viz.*, *bhakti*. Persons who are fit for this path are those who feel disgust for actions of every kind, and see that objects of desire only lead to pain ; but they are unable to abandon them. They desire to hear stories about *Iṣvara* with fervour. Let them meditate on *Iṣvara* with love and fervour, firmly convinced that anything can be won by *bhakti* (love). When this instruction is steadily carried out, the following effects follow : All desires of the heart are burnt up ; because *Iṣvara* is in the *yogi*'s mind. When the soul of all is seen, the notions that the body is the *ātmā*, and that the *ātmā* is independent, which remain like knots in the heart, are cut asunder ; and all doubts vanish, and all actions wear out. Hence, one who does *bhakti yoga*, needs neither knowledge of the *ātmā*, nor desirelessness to reach his goal. Whatever is won by others with sacrifice, self-discipline, giving, construction of public works, knowledge of the *ātmā*, desirelessness, knowledge of *yoga* or other similar means, is easily won by the meditator on *Iṣvara*. He will attain heaven, freedom from birth, and even *Iṣvara*'s place, should he desire any of these. One who loves *Iṣvara* only, does not

desire freedom from birth, even when offered by Ishvara. But he does attain it, as absence of desire for anything other than Ishvara is by itself a sufficient means of winning the highest good. When desirelessness of this kind exists, it becomes firmly rooted. (Chapter XX, verses 28 to 37.)

48. (i) Some of the points noticed in the preceding paragraph deserve separate consideration. First, the *yogi* should love Ishvara only. Others strive for various goals. Some practise *yoga* and reach what are known as *siddhis*: others meditate on the *ātmā*, and attain liberation. The *yogi* on the path of *bhakti* desires none of these; his mind is fixed on Ishvara only. He does not long for the lordship of this world, or the throne of Indra or *Brahmā*, or the control of the nether worlds. He will not have any thing other than Ishvara Himself. (Chapter XV, v. 15.)

(ii) Secondly, the love must be deep. To give an idea on this point, Sri Krishṇa described the condition of the *gopis* (shepherd women) of *Brindāvana*, when he had left them. (Chapter XIII, v. 10—13.)

“When I was taken with Rāma to Mathura by the son of Svaphalka, they (the *Gopis*) were unable to look upon any other for happiness; for their minds were fixed upon Me with deep love, and their suffering at separation from Me could not be borne. The nights, which passed like half a minute in My company, when I was in Brindāvana—for I was their dearest—were to them like *kalpas* (world age) in their separation from Me. Their minds being fixed on Me with love, they could not perceive their own bodies, nor this nor that thing. They were like sages in meditation; and like the waters of rivers, which entering the Ocean lose their name and form, they forgot

themselves in Me. They were women, and did not know My nature ; yet having been with Me, they placed their love on Me, and reached Me by hundreds and thousands—Me who was not their husband in the eyes of the world, but the Highest Being in reality."

49. What are the external marks of this deep love, by which it may be recognised ? These are stated in chapter XIV, verses 24 and 25. When a person who feels this love, thinks of Iṣvara, his mind melts ; his speech is impeded ; tears of joy run from his eyes ; his hair stands on end ; and he cries out, smiles, weeps and dances. Iṣvara loves the devotee with similar love. Śrī Kṛiṣṇa observed (chapter XIV, verses 16 and 17), that *Brahmā* (his son), *Sankara* (his grandson), *Balarāma* (his brother), *Rukmani* (his wife) and even His own body were not as dear to Him as a devotee was. He added that He ever followed one who loved no one else, who bore no ill-will and looked upon all alike, in order that He might be purified with the dust of his feet.

50. (i) The next point is how is one to meditate ? He should select a retired place free from impediments to his practice. He should sit on a seat not inclined in one direction and hold the body erect, placing his eyes on the tip of his own nose, and his hands on his lap. He may adopt any posture convenient to himself. This constitutes the condition known as *āsana*. He should next learn to regulate the breath. He should first take in a deep breath into the lungs, then empty them, and then be still, doing neither the one nor the other. These operations are known as *pūraka*, *rechaka*

and *kumbhaka*. The order may be varied, beginning with *rechaka*, and then doing *pūraka* and *kumbhaka*. The practice of these operations should be done little by little. There is in the heart the sound 'Om'. Regard it as continuous as the sound of a bell, and as fine as the thread of the lotus stalk. With the outgoing breath regard the sound as raised from the heart, and take it back to the heart (with the incoming-breath). The regulation of the breath should be practised with this meditation on the sound 'Om'. If it be done three times a day, and ten times on each occasion, one will be able to control the breath within a month.

(ii) The next condition is known as *pratyāhāra*, and consists in drawing the senses away from outside objects with the help of the mind. The fixing of the mind on the object of meditation is *dhāraṇā*. This is a difficult task, and must be done with courage, making up the mind that it should be done. On what should the mind be fixed? Śrī Kṛishṇa said 'Fix it on Me,' and described how He should be thought about. The heart is in the form of a lotus bud, and as situated within the body, its stalk is above and its tip below. Let it be imagined to be lifted up, with the tip of the bud above; and the bud to be opened out into eight petals, with the pistil in the centre. On the pistil imagine the sun, the moon and the fire to be placed one over the other, and in the middle of the fire imagine Śrī Kṛishṇa's form to stand. This is an object calculated to attract the mind and is at the same time

pure. The form should be conceived to be of blue colour like a rain cloud, serene, with a beautiful face, with four long and pretty arms; with a fine neck, fine cheeks and a pure smile; with bright ear-rings in the form of a fish hanging from the ears; wearing a cloth of gold, and bearing the mark known as *sri-vatsa*, and also the Goddess *Lakshmi*; adorned with the conch, the chakra, the club, and a lotus flower in the four hands, with the garland known as *vanamāla* over the shoulders, with two *nūpuras* on the feet, and with the bright ruby known as *kaustubha* hanging from the neck; wearing a bright crown on the head, bracelets round the wrists, a chain of gold round the waist, and rings on the arms; and beautiful in every part, captivating, soft to the touch, and with eyes full of grace. Think of this form, fixing the mind on each part at a time. When one has succeeded in doing this, let him draw the mind away from the other parts, and fix it on the smiling face. He should not think again of the other parts. When this step has been surmounted, let the mind be drawn again from the face and made to dwell upon *Iṣvara* as pervading and supporting the world. And let the mind be fixed on the *svarūpa* (substance) of *Iṣvara*, and let not the yogi think of himself as the meditator and of the act of meditation. He should only think of the object meditated on. The yogi will then perceive *Iṣvara* in himself and himself in *Iṣvara*, the soul of all, like a spark attached to a big light. (Chapter XIV., v. 33 to 46.)

51. The effect produced by this meditation may next be examined. The delusion as to the body, the

senses and the organs of action, *i.e.*, that these are the *atmā*, quickly disappears. (Chapter XIV, verse 47). Even while this meditation is being done, and before Iṣvara is seen, certain effects appear. First *bhakti* purifies. It makes the mind pure, and burns up *karma* (action), the fruit of which has not yet been reaped, as fire burns up the dross in a piece of gold ; the *atmā* then shines like pure gold. (Verse 26.) It removes any defects of birth, and even one who lives on the vilest kind of animal food is purified by love. (Verse 22.) One who loves Iṣvara purifies the world. Next, love develops the capacity to see subtle things. When one is washed again and again by hearing the descriptions of Iṣvara's pure deeds, and by thinking of them, he sees the subtle *atmā* and the subtler Iṣvara like the eye helped with an ointment. (Verse 27.) A further effect of *bhakti* is that such impediments as may appear in the practice melt away, as fuel is reduced to ashes by a fire. (Chapter XIV, verse 20.) Lastly, the devotee finds pleasure everywhere, and what was repulsive before becomes pleasing. (Verse 14.)

The bliss experienced on reaching Iṣvara is immense, and can never be compared to any other happiness. Those kinds of happiness, which are won by action, are petty and perishable ; they are mixed with pain, and lead in the end to suffering, and are calculated to delude. People deluded by Iṣvara's *māyā* describe the highest good in various ways, each in accordance with his own *karma*, and his own liking. Yet Iṣvara taught the *veda* to *Brahmā*, at the beginning, and he

communicated it to his eldest son, *Manu*. The seven great seers, beginning with *Brighu* obtained the *veda* from *Manu*, and gave it to their children, who now people the world. Their natures, sprung from the three *gunas*, being different from one another, there are differences among men, differences in their thoughts, and differences in their words. Hence it happens that the highest good is differently described by different teachers.

52. (i) The helps to *bhakti* may be examined. If one's love for *Īśvara* is not deep, or if he is unable to keep his mind steadily on Him, he should do every act, without a longing for its fruit, and as being done by *Īśvara* Himself, using him as a mere tool. (Chapter XI, v. 22.) When he strives for *dharma*, wealth or enjoyment, let his action be done with the thought that it is done on behalf of *Īśvara*. The *dharma* in his view should be the worship of *Īśvara*; the wealth should be spent in His service; and the enjoyment should be of things offered to Him. Even mere activities, which serve no purpose become helps, if they are regarded as done for *Īśvara*. (*Ibid.*, v. 24.) Another help is to see *Īśvara* in every thing, as explained under *prabodha*. A still further help is to hear the pure stories of *Īśvara* and to sing them, to dwell with the mind on His births and deeds, to act them and to relate them to others. Even fervour in hearing His stories and in thinking on Him is useful. (*Ibid.*, v. 23.)

(ii) The following also are recommended. (i) To see *Īśvara*'s image, to touch it, to serve it, to

praise it and to prostrate before it. (ii) To do all this to those who love Isvara. (iii) To surrender to Isvara whatever has been got, and to regard oneself as His servant; to offer to Him whatever is most liked in the world, or whatever is very dear to oneself. (iv) To carry out festivals in temples both annual and occasional on special occasions, to provide music, singing and dancing on such occasions, and to feel pleasure in seeing this done. (v) To sweep the floor of temples, to wash it with water or cowdung and to adorn it with figures made of powdered rice; or in other ways. (vi) To establish Isvara's image in a temple alone or with others, to construct towns and houses around it, and to form gardens in the temple or outside it. Even zeal to do this, though the doing is prevented, is useful. Items (iv) and (v) should be done without conceit, or without a desire for praise, and what has been done should never be advertised. (vii) To purify oneself in the manner laid down in the *tantra* taught by the Lord, and to observe the days sacred to Him. (viii) To perform pilgrimages, especially to places where good men, who love the Lord reside. And finally, (ix) To associate with good men (*sādhu*). One should never utilise for himself a light lighted in the temple either by himself or by others. (chapter XI, v. 22 to 24, 34 to 41 and chapter XXIV, v. 9 to 12.) As to how item (i) (in para 52 ii) should be done—See Appendix VII.

53. (i) Who is a good man (*sādhu*)¹ He is a *sādhu* who knows the true nature of matter, the *ātmā* and *Īśvara*. His mind is not shaken by objects of sense enjoyment, and he treats pleasure and pain with equal indifference. He does not strive for any worldly goal, and is without action such as is found in worldly men. Seeing *Īśvara* in every thing, he is the same to all. He does not injure any one. On the other hand, he wishes every one's welfare, and is ready to help all. He cannot bear to see others suffer, and does what he can. All his energies are concentrated on the work he has to do. He draws his senses away from outside objects, fixes the mind on the object of meditation, and prevents its wanderings. He does not depend upon himself for success, but seeks *Īśvara*'s help. That he has controlled the mind may be inferred from his control of the six evils—hunger, thirst, old age, death, grief and delusion. He is wide awake in his daily practice of meditation, and overcomes difficulties with courage, he is moderate in food and observes the other conditions of *yoga*. He shows the following qualities also: he is pure physically; his tongue never utters an untruth; and his mind is free from hate or envy. He is firm, yet gentle. He is sparing in his speech, so that it is difficult to gauge him. He is ready to respect others, but is inclined to neglect his own body. He is clever in doing what he undertakes. Śrī Kṛishṇa adds that a good

¹ See also para 28 on the same subject. The description of a *sādhu* differs from that given in that para only in words. The substance is the same.

man, who answers to this description, and who regards Him as the goal, is the best, whether he abandons all the paths of *yoga* and looks to Him alone for help, or makes every effort to know Him fully—What He is, what are His attributes, and how He is related to the world. (Chapter XI, v. 29 to 33.)

(ii) In Chapter XII, verses 1 to 9, the value of association with good men is pointed out. The things mentioned below do not make Ishvara yield Himself to a devotee as the company of good men does—viz., *karma yoga*, meditation on the pure *atmā*, virtues, study of the *veda*, self-discipline, giving, the doing of actions prescribed by the *veda* and the *smritis*, starving, the five daily sacrifices of the householder, *mantras*, sacred rivers and the special virtues known as *yama* and *niyama*. For, the company of good men destroys one's attachment to everything other than Ishvara. By this means did not many reach Ishvara in *yuga* after *yuga*? For instance, *asuras*, *rākshasas*, various classes of superhuman beings known as *gandharvas*, *apsaras*, *siddhas*, *charanās*, *guhyakas* and *vidyādharas*; among men *vaiśyas*, *sūdras*, women and those born of the lowest caste, and among the brute creation elephants, other quadrupeds and birds. They were by nature under the influence of *rajas* and *tamas*, and were therefore unable to strive for freedom. The following are examples: among the asuras *Vrittra*, *Prahlāda*, *Vrishaparva*, *Bali*, *Bāṇā* and *Maya*; among rākshasas *Vibhishana*; among the brute creation *Sugrīva*, *Hanumān*, *Jāmbavān* and the elephant *Gajendra*; among birds,

Jatāyu; among men of low castes *Tulādhāra*, and the hunter known as *Dharma-vyādha*; among women the hunch back, the *Gopis* of *Brindāvana* and the wives of the *brāhmaṇas* engaged in making a sacrifice. They did not study the *veda*, did not attend on great men, did not perform vows, or did not discipline themselves; but by being with good men they reached the Lord. This they did easily by deep love alone.

54. Śrī Kṛishṇa adds two warnings to *yogis* in general. One is that in the progress of *yoga* (meditation) certain powers will be developed; but the *yogi* should not be drawn away by them from the work in hand. To one who meditates on *Īśvara* all *siddhis* are easy; but they are regarded as impediments in the *yogi*'s path, and put off the time for his reaching *Īśvara*. Every *siddhi*, which one gets at birth, or attains with the help of herbs, austerity, and *mantra* (word of power) comes easily to the *yogi*; but let him not turn away from his work on its account. (Chapter XV, v. 31 to 34.)

What the *siddhis* (powers) are, and by meditating on what each is attained is shown in a tabular form in Appendix VIII. This shows incidentally that one gets what he meditates on steadily.

The second warning is that in the course of the *yoga* practice the *yogi* meets with certain ills which arise in his body, but that he should not be discouraged by them. If he suffers from heat, he should meditate on the moon; if from cold, the object of meditation should be the sun or fire. If the indisposition be too

much wind in the body, a proper posture and meditation on the wind are indicated. Injury from evil planets and from snake bite should be treated with *tapas*, *mantra* and herbs. Desire and hate should be got rid of by meditation on Isvara, and by repeating His names. The tendency to work for praise should be killed by attending on *yogis* and so on. Certain persons try by various means to make their old bodies young again as a preliminary to the practice of *yoga*. This is, however, not approved by the wise ; the trouble taken is fruitless, as the body has an end. It may occasionally happen that the *yogi*'s body becomes young ; but he should not give up *yoga*, pleased with what has happened. Finally, one, who resorts to Isvara Himself for help, is not affected by any obstacle, and he experiences the bliss of self realisation. (Chapter XXVIII, v. 38 to 44.)

CONCLUSION

55. Sri Krishña concluded the teaching with the remark that when once the meditation on Isvara as the soul of the world was begun, no tittle of it would go without yielding its fruit. For He had so decided. Every act done without a desire for fruit ceases to bind. He then praised the knowledge that in this world with the help of the perishable human body, one can reach Isvara, the immortal. He added that He had imparted full divine wisdom, first by a brief account and then by developing it ; that again and again important points were explained with clear arguments,

and that one, who learned this teaching, would be free from all his doubts, and that released from bondage he would reach the eternal supreme *brahma*, the secret held by the *veda*. (Chapter XXIX, v. 20 to 25.)

श्रीमते वेदान्तरामानुजमहादेशिकायनमः

कृष्णायपरभ्रह्मणे नमः

APPENDIX I: THE TWENTY-FOUR TEACHERS

(Para 5)

THESE teachers are described in chapters 7 to 9 of Part XI of the *Sribhāgavatam*. Śrī Kṛishṇa just before His departure from this world gave instruction in a few verses to His loving disciple *Uddhava*. He directed him to renounce attachment to all sense-objects, as also to family and relations, to look upon all beings in the same light, to fix his mind well upon Himself, and in this attitude to go about the world. The disciple, desirous to obtain fuller instruction, said that renunciation was a difficult thing for those whose minds were fixed on sense-objects, and that those who did not love Him, the soul of all, would find it still more difficult. He therefore implored Śrī Kṛishṇa to teach him how His instruction might be carried out. In reply Śrī Kṛishṇa narrated the conversation between King *Yadu*, one of his ancestors, and a sage, described in the text as *avadhūta*—i.e., one who pays no attention to his own person.

2. *Yadu* saw that the sage, though young, was full of wisdom, and that he was going about without fear of sun and rain. He asked "Whence this attitude peculiar to yourself? You do nothing to please the senses, and though wise, you go about like a child. Men generally make efforts to prolong life, to earn wealth and to get renown. But you do nothing, nor make any effort, though you are strong, wise, clever, possessed of a well-shaped body and sparing in speech. Tell me how you are able to find pleasure in your mind, having no attachment to sense-objects or relations." The Sage replied 'I had many teachers, whom I approached with my mind. I shall tell you who they were, from whose example I disciplined my mind, and free from suffering of every kind, I go about.' He enumerated them as follows: earth, wind, ether, water, fire, the moon, the sun, the dove, the large-sized snake, the ocean, the insect attracted by light, the bee, the elephant, the honey-gatherer, the deer, the fish, *Pingalā*, the courtesan, the small bird *kurara*, the child, the unmarried girl, the arrow-maker, the snake, the spider and the beetle. (Chapter VII, v. 26 to 29, 31, and 33 to 36.)

3. It will be convenient to analyse the teaching obtained by the sage in order to get a full grasp thereof. It will therefore be examined under the following heads :

Viveka (*discrimination*). The teachers on this point were the moon, the sun, wind and fire. The light of the moon waxes from the new moon to the full moon,

and then wanes till the next new moon. This waxing and waning are of the moon's light not of the moon itself. So do growth and decay of men relate to their body, not to their *ātmā*. The *ātmā* endures, while the body ever changes, and he is therefore other than the body. Similarly, birth and death relate to the body, not to the *ātmā*, like the appearance and disappearance of the light of fire. They relate to the light, not to the fire. Another point as to the *ātmā* has to be learnt from the sun. Reflected from smooth surfaces, it appears to be within them and to assume forms of different sizes. All this is illusion, the sun having but one size. The *ātmā*, on the other hand, does enter into different bodies, and is regarded by others and by himself also as possessing the characteristics of the bodies. Thus, it is usual to hear the expressions 'I am a European or an Asiatic; I am lean or stout' but the differences, which these expressions indicate, are not in the *ātmā*. The *ātmās*, though of the same class are like the one sun, appear to be different in different bodies. This illusion occurs to those who see the gross body only, but do not recognise the subtle *ātmā* within it. This lesson is confirmed by the analogy of the wind, which enters into different flowers, without being affected by their smell. So does the yogi, who has realised the *ātmā*, regard himself as unconnected with the qualities of the body, in which he for the time resides, though in the eye of the foolish world he possesses these qualities. These two ideas—that the *ātmā* is other than the body and is unchanging, and that he is of the same nature in all

bodies—should be firmly grasped. The failure to do so accounts for all the present suffering in the world. (Chapter VII, v. 42, 49 and 50, 52.)

4. *Vairāgya* (*desirelessness*). *Desire for sense-enjoyment.* The pleasure which sense-objects give comes to embodied beings, as does pain, as the effect of past *karma*, wherever they may be, in heaven or hell. The wise man should not therefore desire it. He should also realise that such pleasure leads to pain. On this point the insect that rushes towards the lamp, the elephant, the deer and the fish were the teachers. The first sees the light, and thinking it to be an object of enjoyment, rushes towards it and is burnt up. So do foolish men, who have not learnt to control their senses, approach women, drawn by their person, their ornaments and clothing and by their playfulness, and they perish. The elephant is caught by placing a wooden image of a she-elephant by the side of a covered pit. It is drawn to it by the sense of touch and falls into the pit and is bound. A similar fate will overtake a *yogi*, who touches a woman. He should therefore refrain from touching even a wooden image of a woman. The deer suffers from the sense of hearing. Drawn by the music of the hunter, it comes out and is caught. The *yogi* should profit by this example and never listen to the music of worldly persons. On this point there is the example, not merely of an animal, but of a great sage known as *Rishyaśringa*, who seeing the dancing of women and hearing their song and music, became their play-thing and came under their control. The danger

lying in the gratification of the sense of taste was learnt from the fish. Led by the desire to taste the meat placed in the fisherman's hook, the fish is caught. So are men drawn to their ruin by the desire to satisfy their palate. The sense of taste is very difficult to overcome. The wise starve their other senses and speedily bring them under control. But the sense of taste waxes strong by starving. One is not regarded to have controlled his senses, until he has rendered the sense of taste powerless. Everything is conquered, when the sense of taste is. Thus the sage was taught not to hanker after sense enjoyment. What should one do if pleasure or pain come without any effort on his part? The analogy of the wind furnishes the reply. The wind enters into flowers, but is not affected by their smell. So should the *yogi* contacting sense-objects treat pleasure and pain with equal indifference, and not be attached to them. His mind should be serene like pure water, which is still and clear. He should be like a vast ocean, calm and unruffled by anything. (Chapter VII, v. 41 ; chapter VIII, v. 5, 7 and 8, 13, 17 to 21.)

5. *Desire for possessions.* The possession of things, which are very dear to men, leads to great suffering. One who knows this and is without anything, which he may call his own, attains supreme happiness. This lesson was learnt from the tiny bird *kurara*, which being in possession of a piece of meat was attacked by stronger birds, which desired to take it. The bird let go the piece of meat, and being left alone, attained peace. This lesson relates to possessions

in general. The elephant taught the same lesson in regard to the possession of a woman. The sage found a weak elephant in possession of a she-elephant attacked by stronger ones. He drew the moral that a wise man should at no time get hold of a woman. For she will prove to be his death, as he will have to meet the opposition of more powerful persons desiring her. The lesson applies also to possession in the shape of a home. The *yogi* should neither build a house for himself nor live in the same place for long. The construction of a house is attended with great trouble, and is useless besides, as the body, which it is intended to accommodate, is perishable. The serpent enters the hole made by white ants and lives at ease. It also changes its abode, suspicious of injury to itself. So should the *yogi* do, lest attachment to a place should spring up and grow. Thus, the *yogi* makes no efforts to procure anything. What should be his attitude, when things desired by people come to him of themselves, or when they leave him? He should neither be elated in the one case, nor depressed in the other. On this point the ocean was the sage's teacher. The ocean neither overflows its limits in the rainy season, when rivers pour their waters into it, nor does it dry up in summer, when the rivers cease to flow. Next, how does a *yogi* use what he has got? Does he use them for self-enjoyment? Here the sage received instruction from the sun; which draws watery vapour from the sea and sends it down as rain at the proper season. So

does the *yogi*, if anything comes to him, distributes it among proper persons at the proper time. He never uses it for his own enjoyment. The folly of hoarding without either enjoyment or giving to others was impressed on his mind by the action of the bee. The bee gathers honey with great trouble and hoards it, only to benefit the honey-gatherer. He carries the honey away, killing the bee, if it offers obstruction. A householder should show special hospitality to those who have abandoned the world, and feed them first, with his wealth earned with great trouble. Under this term, it is presumed, will be included students (*brahmachāri*) and those who retire to jungles to spend their last days in meditation. (Chapter VII, v. 51; chapter VIII, v. 6, 14 to 16; chapter IX, v. 1, 2 and 15.)

6. *Desire in general.* Desire leads to extreme suffering, while desirelessness is supreme happiness. This was learnt from the example of a courtesan named *Pingalā* who lived in the chief city of the *Videhas*. Anxious to attract the sight of one, who would bring her much money, she adorned herself and stood at the door of her house. Many persons came, but were rejected, as their offer did not come up to her expectation. She hoped that some one would come, who would give her as much as she expected. Possessed by this desire, she spent half the night, going in and coming out. At length she was filled with disgust and expressed herself as follows :

Oh! how great was my delusion. I looked forward like a fool for pleasure from an unworthy lover.

Have I not a lover always by my side, who is capable of giving pleasure and money, who is unchanging,—Isvara Himself. How did I abandon Him and long to meet a man, who is unworthy and who instead of giving me pleasure would cause me pain, fear, disease, grief and delusion. What is the human body, but a structure made of bones, upright and transverse, covered with the skin, hair and nails, and filled with filth and urine ? Who other than myself would hanker after this human body ? Among all the people in this city I alone have been foolish, desiring as I did, a husband other than Isvara, who would give me anything including Himself, and whose love would never change. He is my Lord, the best of friends, and the soul of all. Let me buy Him by surrendering myself to Him, and live happily with Him as does *Lakshmi*.

With this determination she retired to bed and spent a peaceful night. (Chapter VII, v. 22 to end.)

7. If desire should be renounced in this manner, and no effort be made to procure anything, how is the *yogi* to live ? On this point the sage found help from *prāna* (life-breath), the bee, the large-sized snake, and fire. *Prāna* requires only food, but not food pleasant to the taste. The *yogi* should similarly be satisfied with what will make him live and prevent his mind from being paralysed. Next, this food should be procured not from one person, but should be gathered, as the bee gathers honey, from many persons, a little from each, so that the *yogi* may not be a burden to any one. Even then the condition that the food should not be more than will suffice for his immediate need applies. It follows that food should not be procured for the evening or for the morrow. The only receptacle for it should be the hand for receiving it and the

stomach for its deposit. Should he like the bee look forward beyond the present, he would like the bee perish. This mode of living applies to a *yogi* in the early stages of progress. The advanced *yogi* should like the large-sized snake make no effort. He should take what comes of itself, be the quantity or quality what it may. If it does not come, he should go without food, it may be for several days, remembering that he is experiencing the fruit of past *karma*. He should make no effort whatever, though he has a strong body and capable limbs. He should lie down actionless but not go to sleep. He must depend upon others, as does the fire for offerings. Those who help the *yogi* will have their reward ; for, the *yogi* burns up their *karma* past and future. By accepting any food from any one, the *yogi* is in no way injured. For, like a blazing fire, he burns up everything, being a highly-evolved person, with his stomach the only receptacle for food, and his mind incapable of being shaken by any thing. (Chapter VII, v. 40, 46, 47 ; chapter VIII, v. 2 to 4, 9, 11 and 12.)

8. The *yogi* has next to conquer attachment to family and relations. In this respect the sage found his teacher in the dove. A dove had built his nest on a tree in a forest and lived with his mate for some years. Their hearts were bound together with love, as also their eyes, bodies and minds. They wandered together among the trees, and ate, played and slept together. The she-dove becoming pregnant, the male bird, full of love, brought

her whatever she desired, unmindful of the trouble to which he was put. In due time she brought forth a number of eggs, from which issued the young ones with fine bodies and feathers. The parents nourished them with love, and were filled with happiness in hearing their sweet voices, in touching their soft feathers, and in seeing their frolics and their attempts to fly, when they became a little older. One day they went to the jungle to procure food for them, and wandered long here and there. Meanwhile a hunter saw accidentally the young ones playing near their nest, and spreading his net, he caught them. The parents returned, and the mother seeing the plight of the young ones and hearing their sorrowful voices, flew towards them and also got entangled in the net. When the father saw that his young ones, whom he loved more than himself, were bound, and that his wife, whom he regarded as himself, was unhappy, he was filled with grief and lamented as follows: "Oh, how my home, the means of attaining *dharma*, wealth and enjoyment, has been ruined, before my desires were satisfied and my purpose in life was done. My wife, who was in every way suitable to me, and who worked with me, regarding me as her god, leaves me in a vacant home and is going to heaven with her worthy sons. Why should I live in a vacant house, bereft of wife and children, and live alone a life of misery?" With these words, the hedge dove fell into the net, and the hunter returned home with the doves and their young ones. The sage observed "In this manner married men live like the

doves, with their minds uncontrolled, and engrossed in worldly pleasures. They bring up their children, leading miserable lives, and in the end perish with them. One who has reached the stage of man, in which the door is open for emancipation, and is yet attached like the birds is said to have risen only to fall." (Chapter VII, v. 53 to end.)

9. In this manner the sage learned to renounce attachment to worldly objects and to family and relations. How did he conduct himself in the world? Like a child. Honour and dishonour did not affect him; they touched his body, but not himself. He was not troubled like others with thoughts about home and children. As the child finds pleasure in its toys, so did he find pleasure only in Iṣvara. Only two persons are without care and enjoy the highest bliss. One is a child, which knows no honour and dishonour and which makes no efforts to support its body, and the other is one who has realised Iṣvara, who is other than matter with its three *gunas*. (Chapter IX, v. 3 and 4.)

10. What was to be the *yogi*'s attitude towards others? The sage found the reply in the behaviour of the earth. One may dig into the ground, as much as he likes. The earth does not say no, and bears no ill-will; and this attitude is not a mere accident. It is its characteristic. The *yogi*, though he may be injured by others, should bear the injury with fortitude, and never swerve from his path. For, he should know that man is controlled by Iṣvara, and is a mere tool in His hands, like a pen in a writer's hand. And Iṣvara is

impartial, punishing and rewarding according to one's deserts. This is a negative virtue. As to the positive side, the sage learnt his lesson from the tree and the hill. The tree helps others with its bark, leaves, flowers and fruit, and even its wood is used as timber or fuel. The hill too furnishes grass, fuel, timber and forest produce like honey and sends out streams from its springs. The *yogi* should follow their example, and every effort of his should ever be for the helping of others. He should bear in mind that he has been born only to work for them. Water has also some lesson to teach. Like water which is clear and which is by nature sweet and pure he should cherish love towards all, and wish their well-being. He should possess a sweet tongue. A *yogi* of this description is the friend of sacred rivers, and purifies. One should bathe in the rivers for purification ; but in the case of the *yogi*, mere sight of him or touching his feet or praising him is sufficient to purify. This is no exaggeration. The *yogi*'s love is so intense that in his presence natural antipathies melt away. Is it possible for one to overlook the differences among men and regard them in the same light ? Yes: Let the *yogi* realise that *Īśvara* pervades the whole world like ether, and appears in numerous forms. Every person that one sees is therefore *Īśvara* only in that form. This truth the sage learnt from the analogy of the fire, which takes the form of the fuel which it consumes. So does *Īśvara* enter into every thing in the world, whether matter or *ātmā*, and is perceived in the

form of that thing. Nor does this entry into the world pollute Ishvara in any way. Is the sky (*ākasā*) polluted by clouds driven hither and thither by the wind ? No : for the sky is finer than the clouds ; and Ishvara is finer than everything else. (Chapter VII, v. 38 and 39, 43 to 45, 48.)

11. The progress which the *yogi* would make, if he follows in the footsteps of the sage, may now be traced. He first learnt to discriminate the *ātmā* from the body. Next, he saw how desires should be killed—especially the desire for sense-enjoyment, and the desire for possessions. He also realised the need for conquering attachment to family and relations. If he carries out the instruction on these points, he will reach a state of serenity, in which his mind will be under complete control and remain unmoved where it is fixed. The third step is to see Ishvara in every thing, and to learn to identify oneself with humanity. The *yogi* will now be fit for *yoga*, *i.e.*, the fixing of the mind well on Ishvara. How this may be done, the sage learnt from an arrow-maker, who fixed his mind so intently on the arrow, which he was forging, that he did not perceive the king, who was passing by his side. The *yogi* should similarly fix his mind steadily on Ishvara. It is possible to do so by practice and the cultivation of desirelessness. Other helps to meditation are the adoption of an easy posture and the regulation of the breath ; and in addition to this the *yogi* should be carefully on the watch to prevent the mind's wandering. In due course the mind throws away that portion of the

karma, which obstructs meditation, and gives up the qualities *rajas* (activity) and *tamas* (inertia), and losing the tendency to wander, remains steadily fixed on *Īśvara*. The test whether this stage has been reached is to see whether the *yogi* is aware of anything within or without. If he is not aware, his mind is well placed on *Īśvara*. (Chapter IX, v. 11 to 13.)

12. What is the goal to be reached by taking all this trouble? The sage found the reply to this question in the action of the worm, which is put by the beetle into its hole, and which, ever thinking of the beetle, becomes like it. Whatever a person thinks on, bestowing his whole attention to it, whether it be from love, hate or fear, he becomes like that thing. This being the law, one who meditates on *Īśvara* becomes like Him in the aspects meditated upon. If the *yogi* thinks of Him as all-knowing and all-powerful, his consciousness grows - from being a dim star to infinite light. In the words of the Bhagavad-Gītā he becomes *brahma*, and enters into *Īśvara*, i.e., he becomes part of the Divine agency, co-operating with *Īśvara* in His great plan for the progress of the world. (Chapter IX, v. 22 and 23.)

13. The meditation described in para 11 requires the observance of certain conditions. These were taught by the unmarried girl and the serpent. The conditions are :

(i) That the *yogi* should live in a retired place. The serpent does this for fear of mischief; the *yogi* should do so for fear of disturbance to his practice.

(ii) That he should not advertise his progress. This is for the same reason. The serpent conceals its movements, and the *yogi* should conceal his progress.

(iii) That he should be alone. As to avoiding the society of worldly men, the serpent was the teacher: for the serpent does not keep company. Even the society of *yogis* is injurious. In living with many there may be quarrel; even in the presence of a second there is room for conversation; and both would disturb the *yogi*'s practice. This point was learnt from an unmarried girl, who wished to husk rice without its being known. The bangles on her wrist jingled and disclosed her at the work. She removed all of them except two but with the same result. She then removed the second bangle and succeeded.

(iv) That he should be ever awake. So is the serpent for fear of injury from any one. So should the *yogi* be, lest anything should draw him away from his purpose. This is one-pointedness.

(v) That he should be a person of few words, speaking only when he can help any one. This is control of the tongue, and implies the control of other organs as well. (Chapter IX, v. 5 to 10, 14.)

14. It may be asked who is this *Īśvara*, on whom one should meditate? Can any thing be known of Him, except that He pervades everything in the world? He is known as the creator and destroyer of the universe, and the analogy of the spider enables us to form some conception of this. The spider draws the thread from its own heart and weaves a web with its mouth. It

plays with it for some time, and then draws in the thread. The action of the great Ishvara is somewhat similar. At the end of a *kalpa* (world-age) Ishvara dissolves the world, that was previously formed from His own body. By His will each grade of matter is resolved into the next finer grade, this process being repeated till matter assumes its primordial condition of fineness, and its three *gunas* are reduced to equal proportions. In carrying out this dissolution He requires no help from any person or thing. He is then one without a second—one in the sense that matter, which He ensouls, is without form and name as in evolution ; without a second in the sense that He is both the matter of which the world is formed and the cause of its formation. He supports both matter and *atma*, but requires no support for Himself. He also controls them, and is therefore higher than any other Being, high or low. He is called *Nārāyaṇa*, being the supporter and controller of all. By nature, He is infinite consciousness and infinite bliss. When the time comes for the next evolution of the world, He gives a shake to matter, which forms His own body, and forms *mahat*. This in turn evolves into six grades of matter, forms this world, and furnishes the *atma* with a body to help him to go through the cycle of births. (Chapter IX, v. 16 to 21.)

15. The twenty-four teachers have now been described. Why did the Sage take trouble to go to so many teachers ? He himself explains. As the bee gathers honey from flowers, large and small, so should the wise man gather wisdom from all, high and low.

For, the knowledge obtained from one teacher only cannot be full, nor can it make a lasting impression. The same Ishvara is described in many ways by sages, and it is necessary to know them all for a full grasp of the subject. (Chapter VIII, v. 10 ; chapter IX, v. 31.)

16. The sage concluded his teaching in these words. "I had one more teacher in my own body, and learned therefrom discrimination and desirelessness. As it is subject to birth and death, I separated myself from it. As it is ever the seat of endless sufferings, I have given up attachment to it. Yet it has enabled me to ascertain truth. Knowing, however, that it is claimed by many others as their own, for instance, the dog and the fox, I go about without being attached to it. The foolish man earns wealth with much trouble, and nourishes wife, children, domestic animals, servants, house and friends for the sake of the body. Yet this body he has to leave at death, having made *karma*, the seed for a fresh body. How does he differ from a tree, which grows, decays and dies, leaving seed for its reproduction? Not only is the body perishable, but while it lasts, its senses and its organs of action pull their owner in different directions like so many co-wives. Yet Ishvara made the body for a high purpose. He first made for Himself many bodies like trees, creeping animals, quadrupeds, birds, insects and fishes ; but not pleased with them, he made men capable of meditation upon Himself, and became happy. Having such a human body at the end of so many lives, a body which though perishable, yet leads to one's goal, let us

without loss of time make efforts to reach our highest good, before the body, with death behind it, falls down. Why should we mind sense-objects? They are found in every life." (Chapter IX, v. 25 to 29.)



APPENDIX II : VARNA-ASRAMA-ĀCHĀRA

Chapter XVII, para 8, v. 10-21

IN the beginning in the first or the *krita* yuga there was only one *varṇa* (caste), known as *hamsa*. By their very birth as *hamsa* (the pure), people had their work done. The age was therefore named *krita* (done). The *veda* was then the *prāṇava* only. *Dharma* was Īśvara Himself with four legs like the bull. Performing *tapas* (meditation), people fixed their minds on the pure form of Īśvara, and were themselves purified.

2. In the beginning of the next age, *tretā*, the *veda* with its present three-fold division came forth from the *prāṇava* in Īśvara's heart, and from this came *yajna*. The four *varṇas* (caste)—*brāhmaṇa*, *kshattriya*, *vaiśya* and *sūdra*—came forth from the *virāt-purusha* respectively from his face, arms, thighs and feet. They were distinguished from one another by their own conduct. Similarly, the four stages of life had their origin in parts of Īśvara's body—the first, the stage of the student, from the heart, the householder's from his loins, the forest dweller's from the breast, and the stage of renunciation from the head.

The natures of men in their *varṇas* (caste), and *āśramas* (stages of life) followed the place of origin—low natures low places, and high natures high places. (*Ibid.*, v. 10 to 15.)

3. The following are the qualities pertaining to the nature of each *varṇa*:

Brāhmaṇa—control of the senses, control of the mind, austerity of the body practised to kill out sense enjoyment, purity, satisfaction with what comes without effort, patiently putting up with injury received, rectitude, mercy, truth-speaking, and love for Iṣvara.

Kshattriya—power to burn up opposition, and to overcome enemies, perseverance, going to battle without fear, fortitude in bearing bodily injuries received in battle, liberality, ceaseless activity to develop resources, firmness in battle, *i.e.*, never running away to save oneself, doing good to *brāhmaṇas*, and capacity to control others.

Vaisya—Firm conviction of the truth taught by the *Veda*, liberality, absence of the tendency to do things only to procure a good name, service of the *brāhmaṇas*, and being ever dissatisfied in the matter of increasing one's wealth.

Sūdra—Service of the twice born castes, cows and devas done with genuineness, and being satisfied with what has been obtained from such service.

Lowest class—Impurity, falsehood, theft, ingratitude, quarrelling for nothing, desire, anger and covetousness. (*Ibid.*, v. 16 to 20.)

4. The following are the *dharma*s common to all *varṇas* (caste): abstention from injuring others, abstention from taking another's property, absence of desire, anger and covetousness, and speaking truth, only when it is pleasing and helpful to others. (*Ibid.*, v. 21).

5. *The students' dharma*s, (chapter XVII, v. 22-30.) When the twice-born reaches the second birth known as *upanayana*, he should live in the house of a *guru*, controlling the mind, studying the *Veda*, and remaining firm in his vows. The following are his *dharma*s:

(i) He should wear a waist-band of *kusa* grass, deer-skin, a twig of the *palāśa* tree, a string of beads, the holy thread, a vessel of water, and *kusa* grass.

(ii) He should go without shaving, even though there is hair in the arm-pit and about the sex organ and should not cut his nails; he should avoid oil-bath, even though his hair becomes matted, and he should wash neither his teeth nor his clothes. His cloth should be neither red nor gold coloured.

(iii) He should observe the vow of silence, when he bathes, takes his meal, makes offerings, or throws out waste products, and also during meditation.

(iv) He should abstain from sexual intercourse completely. If without his control his semen be thrown out, he should take a plunge bath, regulate the breath, and repeat the *gāyatri* one thousand and eight times.

(v) Morning and evening the student should obtain his food by begging. He should place before the *guru*, this and whatever else he requires; and take it with his permission.

(vi) At the rising and setting of the sun, he should do meditation, being pure himself. He should also attend upon, without his mind wandering, the fire, the sun, the *guru*, cows, *brāhmaṇas*, old people and the *devas* —the first by making offerings, the second by meditating on Īśvara in the sun, the cow by giving grass, and the others by prostration.

(vii) He should regard the *guru* as Īśvara, and never treat him with disrespect, nor find fault with him, looking upon him as a man. For, he is full of all the *devas*. He should ever serve him like a servant, going behind him when he goes, sleeping by his side, ready to get up any moment, and when he sits, standing at no distance with folded hands to receive his instruction.

(viii) Finally, he should observe these rules carefully, till he has received his teaching in full. (*Ibid.*, 22 to 30.)

6. *Naishṭhika* (chapter XVII, v. 31 to 36). If the student wishes to reach the world of *Brahmā*, as the fruit of the study of the *Veda*, he should place his body at the disposal of the *guru*, and continue to observe the rules of his status as before. Such a person is known as *naishṭhika*. His special *dharmas* are: (i) To see Īśvara in the fire, in his *guru*, in himself, and in all other beings, remembering that none of these has an existence independent of Īśvara; and (2) to abstain from seeing, touching, speaking to and jesting with women. Above all he should turn away, if he happens to see a male and a female together, even though they may be merely animals. He should also

observe the following *dharmas* common to all the stages of life: Purity, the ceremony known as *āchamana*, bathing, meditation on *Īśvara* at sunrise and sunset, and meditation on the *mantra* known as *gāyatri*, pilgrimage to sacred rivers, avoiding things, which should not be touched or eaten, and persons, who should not be spoken to, speaking and acting in accordance with thought, controlling the mind, the tongue and the body, and seeing *Īśvara* in every being. A student leading a life of this kind will shine like the fire, and entering the path of *bhakti*, he will be purified of all *karma* and its tendencies, and become free.

7. If the student has completed his study, and wishes to enter upon another stage, he should give his *guru* *dakshinā* (honorarium), and with his permission, perform the ceremony known as *snāna*. If he be a *brāhmaṇa*, he may at his pleasure enter on the second, third or fourth stage. He should go from one stage to another, but should never be without any one of them. (*Ibid.*, v. 37 and 38.)

8. *Householder's stage* (chapter XVII, v. 39 to the end).

(i) Entering on this stage, one should marry a woman who is suitable and without any blemish and who is younger than himself. His first wife should be of the same *varṇa* (caste) as himself, and it is only then that he may take a wife from a lower *varṇa*.

(ii) The householder's *dharmas* are to study the *veda*, to make sacrifices, and to make gifts. These are common to all the three twice-born castes.

(iii) The means of livelihood are to teach the *veda*, to officiate at sacrifices, and to receive gifts ; but they are open only to the *brāhmaṇa*. If the householder should regard receiving gifts as objectionable, he may live by the other two means alone. If he should see any blemish in them also, he may live on *sila*—i.e., by picking up the grain left on the field by the owner. The *brāhmaṇa* should not be frightened by the difficulty of the means of living prescribed. His body has not been intended for petty pleasures ; he is expected, while he lives here, to perform *tapas*, which consists of denial of enjoyment, and he will experience endless bliss hereafter. If the householder is satisfied with the means prescribed above, and does the pure duties of his stage, with the mind given up to *Īśvara*, and is also without undue attachments, he will see the end of the miseries of *samsāra*, even though he remains in his house.

(iv) Help from others is permitted in these words :—“ If one helps a *brāhmaṇa*, who loves me and suffers in regard to his living, I will quickly raise him from dangers, as a ship saves one from the sea ”. To give help of this kind is the special duty of a king, who should help his subjects, as a father helps his children. He should help himself with courage, as the lord of elephants helps himself and his elephants. A king who does his duty in this respect has his reward. When he dies, he abandons all his bad *karma*, and going to *Svarga* in chariots as bright as the sun, he enjoys happiness with *Indra*, the lord of the *devas*.

(v) If the *brāhmaṇa* be unable to live by the means prescribed, he may in this difficulty choose the means of livelihood of the *vaiśya*, and get over it by selling articles. Should this also fail, he may live by the sword like the *kshattriya*, but never live like the dog serving an inferior. One of the warrior caste may live like the *vaiśya* or by hunting, or by following the living of the *brāhmaṇa*; but on no account should he resort to a dog's life. The *vaiśya* should in similar cases lead the life of the *sūdra*—i.e., by weaving cloth and mats. In all these cases, when the difficulty ceases, the inferior means of living should be abandoned.

(vi) What should the householder do to serve the purpose for which he was born? He should daily please so far as his means may permit, the *devas* by making offerings into the sacred fire, the *rishis* (seers) with the study of the *veda*, the *pitrīs* with *srāddha* (feeding some one in their names), and all beings with food. In doing all this, he should regard them as *Īśvara*'s expressions. He should also please *Īśvara* by the sacrifices taught in the *veda*, provided that the money used for the sacrifices is pure, having come of itself, or having been acquired by lawful means, and provided also that those depending on him are not made to suffer. Further, he should not be attached to his family, nor confound himself with the body. He should see that the happiness of the next world is as perishable as that of this world. The company of the wife, children, friends and relations is like the meeting of travellers at an inn. With every body they come and go, as

dreams come in sleep, and disappear with it. Let the householder consider in this manner, and live in the house like a guest. (Chapter XVII, v. 39 to 55.)

(vii) The householder may remain in that stage all his life, loving Ishvara and worshipping Him with the duties of his stage. If he has children, he may go to the forest or renounce the world.

9. Sri Krishna ridicules those attached to home and family. One becomes miserable and is bound, regarding the body as himself, and the home, wife, children and possessions as his. When he dies, he cries out 'Oh ! My parents are old ; my wife is the mother of young children ; how will my children live bereft of me ; they are helpless and must become miserable.' He dies, thinking of them; with desires unsatisfied, and enters hell. (Chapter XVII, v. 56 to 58.)

10. The *forest dweller* (chapter XVIII, v. 1 to 11). One, who wishes to enter on the third stage, may leave his wife with his sons or may take her with himself. He should never return home, but should spend all his life in the forest. His *dharma*s are :

(i) He should live on the roots and fruits, which may be found in the forest. He should procure food just sufficient for one meal, and do this work himself but should never accept what has been brought by another. The food should be dressed in the following manner—roots, with the help of a fire ; fruits should be ripened by time and grain should be husked in a mortar or with a piece of stone, or with the teeth. His clothing

should be the bark and leaves of trees, grass and deer's skin.

(ii) He should not shave, nor wash his teeth. He should take three plunge baths a day, and sleep on the bare ground. In the summer he should heat his body with the sun above and with fires on the four sides; in the rainy season he should expose himself to the falling rain; and in the cold season he should remain in water up to his neck.

(iii) He should do the ceremonies prescribed for his status—*viz.*, the daily sacrifices to the fire, the ceremonies on the day following the new moon and the full moon, and that known as the *chāturmāsya*. These should be done as before. The materials for the sacrifices should be those grown in the forest itself. The killing of goats, though enjoined by the *veda*, is not permitted in this stage.

(iv) If owing to old age and the trembling of the body caused thereby one is unable to continue this discipline, he may kindle a fire and perish in it. In doing this he should cause the three fires to rise into himself, and think of *Īśvara*.

(v) The fruit of this life of discipline will be to reach *Īśvara*, without going to the world of the seers, *viz.*, that known as *mahar*. This fruit will be reached only when the forest-dweller worships *Īśvara* with every act of his life. If on the other hand he works for fruit, he will reach the *mahar* world. *Srī Krishṇa* ridicules such a person, and asks 'where is a fool other than he. He uses for petty pleasures this

discipline done with great trouble, and capable of leading to the highest good.'

11. When one is thoroughly disgusted with the fruits of action, he may then enter on the fourth stage. He should then do the prescribed sacrifice, give up all that is his to those, who help him in the sacrifice, and make the three fires rise into himself. He should then renounce the world with no longing for anything other than Īśvara. Renunciation of this kind is rare in the world, as the *devas* in the form of the wife and others create difficulties, their thought being 'This person will, go beyond ourselves and reach the highest place'. (*Ibid.*, v. 12-14.)

12. *Last stage* (*Ibid*., v. 15 to 27). The *dharma*s of this stage are stated below. They are common to all the four classes of persons, who renounce the world.

(i) The only clothing allowed is a piece of cloth to cover the waist, and another bit to cover the sex organ. The *sannyāsin* may carry with him only a stick, and a vessel, but nothing else.

(ii) He should obtain his food by begging ; and from seven houses only, with which no previous arrangement has been made. Food may be received from any one of the four castes, leaving out only those who are blame-worthy. He should be satisfied with what has been obtained, and take it outside the village, where water is available. He should perform *āchamana* and take it in silence, and without leaving any portion untasted. This means that he should not procure more food than he can take. If any one should ask for a portion, it

should be freely given. It is desirable to seek food as often as possible from the forest-dweller; for the food obtained from *sila* develops the *satva* quality, removes delusion and leads quickly to the goal.

(iii) The following additional restrictions should be observed: The mendicant should place his foot on the ground after seeing that it is pure; he should drink water only when it is purified by straining; his words should be rendered pure by truth-speaking; and he should do only what the mind considers to be pure. The three sticks which he carries are emblems to show that he controls his tongue, body and mind. The first is controlled by silence; the second by the absence of activity for sense enjoyment; and the third by the regulation of the breath. One, in whom such control is not found, does not become a mendicant by carrying the three sticks.

(iv) He should go about alone, visiting sacred places, rivers, hills, jungles and hermitages, and entering towns, villages and places, where cattle are grazed, only to obtain his food. He should stay during his wanderings at retired places, which are free from fear.

(v) The mendicant should control the senses and the mind. He should perceive that the body is a compound of the five elements, the five senses and the mind, and the five organs of action, and that therefore it is a modification of matter, and being perishable, it is different from himself—the *ātma*. He should give up attachment to those related to him through the body and he should abstain from all actions intended to

procure enjoyment here or hereafter. He should enquire how one is bound, and how he becomes free, and learn that the restlessness of the senses leads to bondage, and that liberation is obtained by their control. He should find pleasure only in the *ātmā*, and look upon all alike. Finally, he should regard himself as not different from Iṣvara, and as therefore one with Him.

13. Lastly, Śrī Krishṇa described in verses 28 to 37 the conduct and duties of one, who has killed out all desires, and has reached the stage in which he finds pleasure only in the contemplation of the *ātmā* or feels the utmost devotion to Iṣvara. Such a person is no longer in the region of law, subject to its commands and prohibitions. He observes every rule, but not because it is so laid down. As Śrī Krishṇa acted like others for mere pleasure, so does he. Though a wise man, he acts like a child, *i.e.*, he is without any regard for his own body. Though clever, he acts like a fool, *i.e.*, he does not think of sense objects. Though he is a knowing person, he speaks like one out of his senses, *i.e.*, he does not care to please others. Though he knows the *veda*, he behaves like cattle, *i.e.*, he does not advertise himself. Lastly, he does not see differences in the world ; for the perception of differences has come to an end, when Iṣvara is seen as He is. Until he throws away his body at death, the perception may sometimes recur ; but it will not prevent his becoming one with Iṣvara when he dies. (*Ibid.*, 28, 29, 36, 37.)

14. The following instructions are added, though they seem unnecessary in the stage reached :

(i) The *yogi* should be without joy or grief, when food is or is not obtained. His obtaining or not obtaining it is under Iṣvara's control. He should make efforts to get it ; it is needed to keep the *prāṇa* in the body and the latter is necessary to enquire into the truth, and truth being known sets one free. He should therefore receive what comes without effort, whatever its quality.

(ii) The same remark applies to clothing, and bedding.

(iii) He should not find pleasure in the praises of sense enjoyment contained in the *veda* ; he should not do any thing prohibited by the *veda* ; he should not rely on mere arguments ; and he should not take sides in a discussion, which serves no useful purpose. He should not tremble from anything done to him by others, nor do anything to make them tremble. He should not use harsh words, and not treat any one with disrespect. He should not, looking on the body only, hate any one. For, there is but one *ātmā*—i.e., the supreme being, who is in the *ātmās* seated in all the bodies, like the moon reflected from many water vessels. Hence, all bodies are ensouled by the same Being. (*Ibid.*, v. 30 to 35.)

15. The following are the principal duties among those enumerated : In the first stage the service of the *guru* ; in the second the performance of the five daily sacrifices, and the protection of all beings ; in the third mortification of the body, and enquiry into truth ; and in the last control of the mind and abstention from

injury of every kind. The duty common to all stages is to meditate on Iṣvara. The householder should observe the following *dharma*s prescribed for the other stages: (1) abstention from sexual intercourse, (2) diminution of sense enjoyment, (3) purity, (4) cheerfulness, and (5) goodwill towards all. The first *dharma* pertains to him also if he does not touch his wife except during *ritu*, *i.e.*, the first sixteen days after the commencement of her menses. (Chapter XVIII, v. 42 and 43.)

16. The performance of one's duties leads to steady love for Iṣvara, provided that they are done as His worship, and provided also that He is seen in every being ; and love takes one to Iṣvara Himself.

17. In the preceding paragraphs the duties of the four castes and of the four stages of life were described in order that one doing *nivritti-karma* may know what he should do, and what he should avoid. But all men are not prepared to follow this course, being attached to fruits of various kinds. For their benefit Śrī Kṛiṣṇa described in chapter XXI, v. 3 to 18, what is pure and what is impure, the object being to prevent persons from being drawn to certain actions, which will injure them. Purity and impurity are not in the things themselves. The bodies of all beings beginning from the vegetable kingdom and ending with *Brahmā* are alike, being made up of the five elements—earth, water, fire, air and ether ; and the *ātmās*, which ensoul them, are also alike. Yet the *veda* divides them into groups by caste and stage of life, so that each

group may by the regulation of its activity be enabled to reach its goal. With the same object, place, time and everything else connected with the doing of an action are described as pure or impure. For the purpose of doing *dharma* they are classed as pure or impure. With pure things *dharma* is attained; with impure things the reverse. For the purpose of administration only, even impure things are considered to be pure. For instance, a king has to deal with impure persons, and this is therefore permitted. For the purpose of maintaining oneself in times of difficulty, the use of impure things is allowed, so far as it may be necessary. (Chapter XXI, v. 3 to 7.)

18. With these preliminary remarks, Śrī Krishṇa proceeds to indicate what is pure and what is impure. In connection with an action five things have to be considered, *viz.*, the doer of the action, the place at which and the time in which it is done, the materials used, and the *mantra* spoken in the performance of the action. To take these in order :

(i) *Place*. The places, where the deer does not roam about, are impure. Even of those, the places in which, respect is not paid to *brāhmaṇas*, are very impure. Even where the deer is found, the *kikāṭa* country, in which good men do not live, is impure. Of this, the places in which outcastes (*mlechas*) abound are very impure. So also the soil in which limy clay predominates. (*Ibid.*, v. 8.)

(ii) *Time*. This is pure or impure, either in itself or from the facility or otherwise in procuring the

necessary materials. That period of time, which is fit for an action, is pure in respect of that action. That in which action cannot be done is impure—like one that has pollution. (*Ibid.*, v. 9.)

(iii) *Materials.* The purity or impurity of these depends upon several things: by contact with other materials, like water, earth, fire and sun's heat and the like; by the words of a *brāhmaṇa* in case of doubt; by sprinkling water as in the case of flowers; by time, as in the case of water, which is pure, if new; by the size of the thing, as in the case of a large sheet of water, which is pure, even though touched by impure persons; by one's physical strength, as in the case of an eclipse, during which a strong man is impure, if he does not bathe, and a weak man is pure without the bath; by knowledge, as in the case of the birth of a son; knowledge of the fact within ten days causes impurity; and by fulness of things, as in the case of an old dirty cloth, which is impure to a rich man, and pure to a poor man. The impurity caused to one by these things is modified to some extent by the place in which he is, and by his condition. They produce their effect in places free from fear, but not in places infested by thieves. Similarly, they fully apply, when one is strong and healthy, but not when he is otherwise. Purity by contact with other materials is caused in various ways—grain is purified by the wind; or the sun's heat; wood work by earth and water; bones like the elephant's tooth by the wind and sun's heat; yarn and things made thereof by water; oil, ghee and the like by heating; articles

made of metal by fire ; articles made of earth by the addition of a thing, as food by adding ghee, or by taking away a thing, as when food is polluted by a bit of hair. These cases refer to the touch by impure things or persons. But when an impure thing sticks to an article, it should be purified by what will remove the stain and the smell, and restore its natural condition ; and this should be continued till the result is reached. (*Ibid.*, v. 10 to 13.)

(iv) *The doer.* He becomes pure by bath, giving, self-denial as to enjoyment, age, physical strength, *upanayana* and other ceremonies, and pure action, and by thinking of *Īśvara*. The purity to be attained is not for *vyavahāra*, *i.e.*, action, but for doing one's prescribed duties. (*Ibid.*, v. 14.)

(v) *Mantra* is pure, when received in the prescribed manner from a *guru*. (*Ibid.*, v. 15.)

(vi) *Action* is pure, when surrendered to *Īśvara*. *Dharma* is attained by pure things ; the reverse by impure things. (*Ibid.*, v. 15.)

19. To the rules laid down there are exceptions. Sometimes what has been said to be pure becomes impure. The receipt of gifts in difficulty is pure ; but when the difficulty ceases, it becomes impure. Sometimes even an impure thing becomes pure by the express command of the scriptures. The renunciation of family is good to one who is really disgusted with it. Thus, the regulation of purity and impurity in regard to the same action with reference to individuals nullifies the ordinary division of purity and impurity. To those who

have already fallen, drinking intoxicating liquor is not impure. Thus what is impure to others is not impure to them. Attachment to family comes naturally to a householder; and being already found in him is not impure, because sexual intercourse is enjoined, within a few days of the wife's menses. To one who has renounced the world, it is impure. This view is strengthened by the analogy of one who lies on the ground and who cannot therefore fall down. (*Ibid.*, v. 16 and 17.)

20. The object of describing purity and impurity is to narrow the range of activities for procuring fruits, and encourage *nivritti karma*. Hence it is stated—‘From whatever actions one retires, from them is he released. This withdrawal does good to men, and removes grief, delusion and fear.’ (*Ibid.*, v. 18.)

APPENDIX III: THE GUNAS

(Chapter XXV, para 27)

THE *gunas* are three—*satva*, *rajas* and *tamas*. They produce their effects in the mind of the *ātmā*, and bind him. For, the *ātmā* is attached to the body, or to things related to it, or to objects of sense-enjoyment, and he is therefore bound. But this bondage is of the *ātmā*, not of *Īśvara*; for He has no attachments of any kind. (*Ibid.*, v. 12.)

2. The effects of the *gunas* are as follows :

(a) *Satva*. Control of the mind, control of the senses, equanimity, enquiry into truth, self-discipline, truth-speaking, mercy, non-forgetfulness, cheerfulness, a disposition to give, desirelessness, fervour in doing good, feeling shame in wrong-doing, giving, and the bliss of self-realisation.

(b) *Rajas*. Desire for enjoyment, activity, intoxication, dissatisfaction, pride, desire for possessions, perception of differences, feeling pleasure in sense-enjoyment, readiness to undertake difficult tasks, pleasure in being praised, ridiculing others, advertising one's power, and efforts arising from mere physical strength.

(c) *Tamas*. Anger, unwillingness to spend, speaking untruth, injuring others, begging, deceiving, being tired, quarrelling, grief, confusion, pain, depression, drowsiness, desire for acquisitions, fear and cessation from activity. (Chapter XXV, v. 2 to 4.)

3. The *gunas* are found intermixed, this mixture being known as *sannipāta*, *sannikarsha* or *samiti*. The effects produced are :

(i) The feeling of I-ness in the body, and the feeling of possession in things related to it. Also all actions of the body, the *prāṇa*, the senses and the mind influenced by these feelings.

(ii) Efforts to do *dharma* (duty), to earn wealth, and to enjoy pleasure. They are attended respectively with fervour, wealth and pleasure. One, in whom this effect is produced, should steadily discharge the duties of his own status (that of the house-holder) and of his caste (colour). (*Ibid.*, v. 5 to 8.)

4. Though the *gunas* are mixed, one or another of them predominates, subduing the others. The predominance may be inferred from the following marks :

(i) In the case of *satva*—The mind is bright, *i.e.*, capable of perceiving subtle things, is unimpeded by obstacles, and is serene—*i.e.*, not agitated by desire and hate. The person, in whom this happens, enjoys pleasure, worships *Īśvara* and meditates on Him. The senses, freed from attachment to objects, are peaceful ; the body is free from disease ; and the mind is without attachment. *Īśvara* can therefore be reached in this condition.

(ii) In the case of *rajas*—The mind is attached to objects, and is restless in the pursuit of various objects of enjoyment. A person then suffers pain, worships inferior beings, earns wealth, and attains renown. The senses are agitated and are not peaceful ; the body has pain ; and the mind is restless.

(iii) In the case of *tamas*—The mind is unable to discriminate, and to apprehend anything. It is therefore inactive. A person then suffers from grief, delusion, and drowsiness, has a tendency to injure others, and desires objects of sense enjoyment. (*Ibid.*, v. 9 to 11 and 13 to 18.)

5. The threefold division based on the predominance of the *gunas* is exhibited below in certain cases :

	<i>Satva</i>	<i>Rajas</i>	<i>Tamas</i>
1. State of embodied beings	Waking	Dream	Deep sleep
* 2. The goal to be reached, if the <i>guna</i> prevailed at the point of death	The world <i>svar</i> and the higher worlds, including that of <i>Brahmā</i>	The world of men	Hell and the lower worlds, including the lowest
3. Action pertaining to one's own status	Done without desire for fruit and as worship of <i>Iṣvara</i>	Done with desire for fruit	Done in order to injure others
4. Knowledge	Of a thing as it actually is	Of a thing as conceived under delusion	Of a thing as not clearly defined
5. Meditation on <i>Iṣvara</i>	With love and without desire	With desire to procure worldly good	With a desire to injure others

* (*Note.* The particular world depends upon the degree in which the particular *guna* has been developed.)

	<i>Satva</i>	<i>Rajas</i>	<i>Tamas</i>
6. Place of residence	A forest	A village	A gambling house
7. Food	Pure, conducive to health and procured without trouble	Pleasing to the taste	Impure and causing pain to the body and the senses
8. Fervour in the doing of a thing	In knowing the <i>ātmā</i> and <i>Īśvara</i> .	In the doing of one's duty	In doing prohibited things
9. The doer of an act	Without attachment to anything	Blinded by desire	Losing memory of the pain incidental to sense enjoyment
10. Strength increases as the <i>guna</i> becomes powerful	In <i>devas</i>	In <i>asuras</i>	In <i>rākshasas</i>
11. Pleasure arising from	The contemplation of the <i>Ātma</i>	Sense-objects	Intoxicating drugs

The things enumerated in this table are either the effects of the *gunas* or the causes of their predominance.

6. The marks by which one, who transcends the *gunas*, may be known are the following : He regards *Īśvara* as his only goal, and the knowledge of *Īśvara* as the only knowledge to be sought. His fervour is shown in His service, and he meditates on Him, and the only pleasure, for which he cares, is that arising from such meditation. (*Ibid.*, v. 19 to 31.)

7. Every thing in the world relating to the *ātmā* in his embodied condition is of the *gunas*, including the pleasures experienced in this world or in the next, or those which are merely desired. It is attachment to the *gunas* and to the actions to which it leads, that causes

the *samsāra* of a person to continue. One who overcomes the *gunas*, meditates on Iṣvara with love and becomes fit to reach His likeness. Hence the wise, having obtained a human body, in which the attainment of knowledge becomes possible, throw off attachment to the *gunas* and meditate on Iṣvara. The means of overcoming the *gunas* is to have recourse to what will develop *satva*—i.e., proper food, the company of the holy, etc. One should overcome *satva* also by meditation on Iṣvara undertaken for itself. The mind will then become serene, and the person, bereft of the *gunas*, will abandon the body and reach Iṣvara. While he remains here, he is full of Iṣvara, and he does no action, which will lead to *samsāra* or which will raise him from it. (*Ibid.*, v. 32 to 36.)

APPENDIX IV : THE TEACHING OF ISVARA IN HIS INCARNATION AS A SWAN (HAMSA)

(Chapter XIII, v. 16 to 42)

SANAKA and the other sons of *Brahmā* asked their father to explain the nature of *yoga*. They said : "The mind enters into objects of sense enjoyment, and the objects are reflected in the mind. What should one do, who strives for release from re-births, in order that the mind and the objects may cease to be mutually attractive ? Please solve this doubt." *Brahmā* thought over the matter, but was unable to give a reply, even though he was the greatest of all beings, and was possessed of knowledge to help him to create them all. For his consciousness, like that of others, was limited by *karma* (action). He then thought of *Īśvara* for help in finding an answer ; and *Īśvara* appeared before him in the form of a swan (*hamsa*). The sons of *Brahmā* saluted the swan, and putting *Brahmā* forward, they asked who are you ? (V. 16 to 20.) The swan replied in sixteen verses, *viz.*, 27 to 42 of which the following is the substance.

2. *Discrimination of the ātmā from the body, the senses and the mind.* The *ātma* during the waking state

enjoys objects of the outer world, which change with every moment, using all his senses. During dream he sees within himself objects similar to those already experienced. And during deep sleep all perception or thought comes to an end. (v. 32.) These three states are states of the mind brought about by the three *gunas* of the body, *satva* keeping the mind wakeful, *rajas* inducing dream, and *tamas* bringing on sleep. The *ātmā*, on the other hand, remains in all the three states, and does not change with each state of the mind or with every change of the objects. The *ātmā* is therefore other than the mind, and is a witness of its changes. (v. 27.)

It is also different from the senses, which are used as instruments of enjoyment. It is different from the body also. The body is perishable, as it is seen. Everything that is seen has been found to be perishable, like the circle formed by whirling round and round a lighted torch with great velocity. (v. 34.)

3. The *ātmās* are all alike, though they appear to be of many kinds, being grouped into different races and communities. These differences are unreal, like the things seen in a dream, and have been imagined to exist in the *ātmās*, because they are in the bodies. Thus should one examine and arrive at the truth, cutting asunder all the doubts of the mind with the help of arguments and the teaching of the wise. (v. 33.)

4. The *ātmās* and the bodies, which they support, are all the forms in which *Īśvara* appears. They have no separate existence. Hence, whatever is perceived

by the mind, the tongue, the eye, or the other senses is Isvara Himself, not anything else. As things other than Isvara are non-existent, the differences among them, are unreal and the perception of the differences and everything else that is supposed to bring about the differences are misconceptions like things seen by the dreamer. So long as the perception of differences is not removed by proper arguments, the person who sees them is dreaming, even though he fancies himself to be wide awake. One, who is in the dream state, thinks that he is awake; and the waking person who sees differences is in the same condition. (v. 24, 30, 31.)

5. When the *ātmā* is invested with a body, he confounds himself with the body, and his mind runs after objects of sense-enjoyment; for he constantly draws enjoyment from them. The objects appear in the mind; for the mind loves to dwell on them, even though they are absent. The mind and the objects are thus drawn towards each other. The mutual attraction will be destroyed, if the mind be made to dwell on the *ātmā* in his pure state. Let the cause be removed by meditation on the pure *ātmā*, and the effect will also disappear. (v. 25, 26.)

6. How should one meditate on the *ātmā*? Let the senses be drawn away from the objects; let the mind abandon all desires; and the organs of action be stilled. The *yogi* will then be able to experience the bliss of self-realisation. This meditation should be continued till the body is thrown up by the *ātmā*. As one effect of this meditation, the *yogi* will no longer be

deluded, when he sees a thing which he has abandoned as unreal. When his progress is completed, he will cease to perceive whether his body remains or goes, as the drunkard does not see whether his clothes are on or off his body. For, the *yogi* has realised his true self. When he dies, his *yoga* having been perfected, he does not take up this body, which is perishable like things seen in a dream. For, the body and the *prāṇa* are under Iṣvara's control, and remain only so long as the *karma*, which has brought about the body, lasts. In the case of the *yogi* all *karma* has been burnt up. (v. 35 to 37.)

APPENDIX V: EVOLUTION AND DISSOLUTION

(Chapter XXIV, para 41, i)

Condition of Pralaya. At the beginning both the *ātmās* and matter were not differentiated by name or form, and appeared as one only. And Iṣvara, known as *Brahma*, and described as being without *guṇas*, as untouched by the differences in the bodies which He pervades, as being without change, and as being beyond the reach of either the tongue or the mind, appeared in two forms—in the form of *māyā*—i.e., matter, known also as *prakṛiti*, and in the form of the *ātmās*, known also as *puruṣha*. (Chapter XXIV, v. 2 and 3.)

2. *Evolution.* In order to help on the evolution of the *ātmās*, Iṣvara gave a shake to matter, and from this shaking, its *guṇas*—*satva*, *rajas*, and *tamas*, which had been in equal proportions before, assumed different proportions. Thence came forth *mahat*, known also as *sūtram*, from its being the support of everything. From this again *ahamkāra* evolved, which is the cause of the confounding of the *ātmā* with the body. It is in three forms known as *vaikārika*, *taijasa* and *tāmasa*, in which each of the three qualities predominates in turn. It is the cause of the *tanmātras*, the senses and the mind, and is pervaded by the *ātmās*, as oil pervades the

oil-seed. From the *tāmasa* variety the five *bhūtas* (grades of matter) came forth through the intermediate stage of the *tanmātra*, while from the other two varieties evolved the mind and the ten senses. All these things, inspired by Iṣvara, combined together, and formed the egg-shaped world. It came out in the form of a lotus flower from Iṣvara's naval, and in this *Brahmā* appeared. Yoked to *rajas*, he created with Iṣvara's good will, the worlds and their rulers. Three of them are known as *bhū*, *bhuvar* and *svar*. The first world became the abode of men, animals and the vegetable kingdom; the second of the *bhūtas* and the last of the *devas*. The home of the *siddhas* (the great *rishis*) are the worlds beyond the three worlds, and of the *asuras* and the *nagas* beneath the earth. It is in the three worlds that men, who are influenced by the three *gunas*, reach places earned by their actions. The four worlds known as *mahar*, *janas*, *tapas* and *satyam* are the places won by *yoga*, *tapas* and renunciation; but those who do *bhakti yoga* go to Iṣvara Himself. People attached to action under Iṣvara's control, come out of this stream of the three *gunas*, and are again immersed in it, i.e., they are born and they die. (Chapter XXIV, v. 4 to 15.)

3. *Reflections on evolution.* Whatever one sees, whether small or great, lean or stout, is formed by the union of both matter and *ātmā*. Matter, while remaining imperishable, constantly changes its state. That which was the beginning of a thing will also be its end—i.e., it will remain when it changes its present state. It remains also between the beginning and the end, that is,

it remains as the substance, though its state is different. Take for instance, a gold ornament. It existed as a piece of gold ; it is now an ornament ; and it may next assume another form ; but it is gold in all the states. Take again an earthen pot. It existed as a lump of clay ; it is now a pot ; and it may next be broken to pieces ; but it is earth throughout. The object of the changes of state lies in its use. A piece of gold cannot be worn as an ornament is, nor a lump of earth utilised for bringing water. That thing from which another comes forth, and in which it ends, is said to be *satyam* (imperishable). This world comes forth from *prakriti* (matter), and the *atmā* (taken collectively), which is other than matter, and is its support ; and time regulates the 'unfolding or enfolding the consciousness of the eternal *atmā*. *Īśvara* is all the three, being inseparable from them and also controlling them. Thus, evolution ever goes on in this order, so long as *Īśvara* wills it, those influenced by the three *guṇas* going through birth, life and death. (*Ibid.*, 16 to 20.)

4. *Dissolution.* When the time comes, dissolution takes place in the following order. The body disappears in food ; food in grain ; and grain in earth. That is, seed ceases to sprout, and no grain is reaped. There is no food to maintain the body, which therefore perishes. The non-sprouting of the seed may be taken to indicate the cessation of all life on earth. Earth disappears in the smell—*tanmātra*, *i.e.*, it is resolved into the *tanmātra*. This *tanmātra* and the others which follow are resolved, each into the next one. They are water,

taste-*tanmātra*, fire, form-*tanmātra*, air, touch-*tanmātra*, ether and sound-*tanmātra*. The ten senses disappear in those portions of the *vaikārika*, from which they had sprung. These portions cease to be differentiated, and become a homogeneous mass. The mind also is resolved into this. While these things go on, the sound-*tanmātra* disappears in the *tāmasa ahankāra*. All the varieties of *ahamkāra*, ceasing to be differentiated, become *mahat*. *Mahat* disappears in the three *gunas* and these in matter in the subtlest condition. This matter becomes one with time, time with the *ātma*; and the *ātma* with *Īśvara*; *Īśvara* depends on Himself and remains in the same state, undergoing no change of condition. (v. 21 to 27.)

5. *Tatvas* and their number (chapter XXII, v. 7 to 24). *Īśvara*, the *ātma*, and matter with its modifications are known as *tatvas*, and they are twenty-six in number. The modifications of matter are *mahat*, *ahamkāra*, the five *tanmātras*, the five *bhūtas* (grades of matter), the ten senses and the mind.

6. The number is variously stated by seers, who include one *tatva* under another. Thus:

(i) *Three tatvas*—*Īśvara*, *ātmās* and matter; the last including all its modifications.

(ii) *Four tatvas*—earth, water, fire and *Īśvara* (v. 21.) Fire includes all the other modifications of matter, and *Īśvara* includes the *ātma*, both being consciousness, and revealing themselves without any one's help. But they are in themselves dissimilar, one being ignorant, and requiring help to know himself, and the other being all-knowing, and helping others to know

themselves. (v. 10 and 11.) This fourfold division has regard to the evolution of the present world only. Adding mind, we have five *tatvas*.

(iii) *Seven tatvas*. The five elements, the *ātmā* and *Īśvara*. Including the last under the *ātmā*, we have six *tatvas*. (v. 19 and 20.) If to these six *tatvas* the three states of matter preceding air be added, we shall have nine *tatvas*. (*Ibid.*, v. 14.) In this enumeration the *tanmātras* are included under the elements, and the senses and the mind under *ahamkāra*.

(iv) *Eleven tatvas*. The five elements, the five senses and *Īśvara*. The last includes the *ātmā*, and the elements include the *tanmātras* and the three states of matter preceding ether. They include also mind and the five organs of action. Adding *prāṇa* and the mind to the eleven *tatvas*, the number is raised to thirteen (v. 24.) Omitting *prāṇa* from the thirteen *tatvas*, and adding the *tanmātras*, the number becomes seventeen. (v. 23.) If the mind and *Īśvara* be regarded as one, there will be sixteen *tatvas*. (v. 24.)

(v) If time, which regulates differentiation and integration of matter, be added to the twenty-six *tatvas* described at the outset, the total number will be raised to twenty-seven. (v. 13.)

7. The three *gunas* of matter are left out in the counting, as they are qualities merely.

8. The differences appear to the ordinary person ; but one, who controls the senses and the mind, sees the whole world as the body of *Īśvara*. He neither sees differences nor speaks about them.

APPENDIX VI: VIBHŪTIS

(Chapter XVI, para 46)

Uddhava requested Śrī Krishṇa to describe His own *vibhūtis*, by meditating on which for the purpose of developing *bhakti*, (love for Iṣvara) the great seers reached their goal. The term ‘*vibhūti*’ means anything controlled by Iṣvara. *Uddhava* asked the Lord to describe not all the *vibhūtis*, but only those which were of a superior kind, wherever they might be—on earth, above, below or in the corners of the earth.

2. Śrī Krishṇa replied “The same request was made to me by *Arjuna* at *Vinaśana*, when he was about to fight with his enemies. Deluded like the man of the world, with the thought ‘I kill, and this person is killed,’ he regarded the destruction of his cousins for the sake of their kingdom as unrighteous and therefore as one to be condemned ; and he withdrew from the battle. He was then made to see the truth by arguments, and when he became himself, he spoke as you have now spoken.” (Chapter XVI, v. 1 to 8.)

3. Śrī Krishṇa observed ‘I am the *ātmā* (soul) of these beings’ ; *i.e.*, Iṣvara is within them, as the *ātmā* is within the body, and supports them. He directs them,

as the *atmā* directs the body and his limbs. He is their friend as the *atmā* is. The *atmā* forgets that he is distinct from the body and identifying himself with it, he works for his good. So does *Īśvara*; but He knows Himself to be other than these beings; but like a true friend, he works for their evolution. How? By creation, preservation and destruction. He is ever inseparable from the beings; and He evolves from the subtle condition, in which the world is in the period of rest (*pralaya*), and becomes the manifested world. This may be likened to the growth of a human being from an embryo. This growth is creation. This condition is preserved, until the purpose of evolution is reached; and as the period of rest comes near, He gradually resolves Himself step by step into the primordial condition. This is destruction. (v. 9). From this explanation it will be seen that *Īśvara* is the soul of the world, as the *atmā* is of one particular body. All the beings that we see are so many cells in His body, and in this sense all the bodies are *Īśvara*. From this point of view Sri Krishṇa identified Himself with the things, which are enumerated in v. 10—37. These are classified in the following paragraphs for convenient reference.

4. Sri Krishṇa observed—The following things are Myself :

(i) *Matter—Avyaktam* (matter in the subtlest condition), and its modifications—viz., *mahat*, *ahamkāra* and the five grades known as ether, air, fire, water and *earth*; and the mind, the five senses and the five organs of action, all formed from *ahamkāra*. Both *mahat* and

the mind are mentioned again. One as being the first among the modifications of matter, and the other as being the foremost among the things difficult to subjugate.

(ii) *Atmā*—*Purusha* (the *ātmās* taken collectively), and the *ātmā*, which has become free. The *ātmā* is again referred to as being the subtlest among subtle things.

(iii) *Natural objects*—*Meru* among desirable places; *Himālaya* among places difficult to reach; the ocean among large expanses of water, and the Ganges among sacred rivers; the sun among things which give light and heat; and the moon, the lord of the stars and the protector of the vegetable kingdom.

(iv) *Mineral Kingdom*—gold among minerals, and the blue stone among precious stones.

(v) *The vegetable Kingdom*—*āsvattha* (the peepul) among trees and *yava* among grains.

(vi) *The animal Kingdom*. The lion, the lord of beasts, among those furnished with teeth and horns; *Airāvata*, Indra's vehicle among elephants; *Uccaisravaś*, Indra's horse among horses; *Kāmadhenu* among cows; *Garuḍa* among birds; *Vāsuki* and *Ananta* among serpents. The former is the chief among those with one head, and the latter among those with many heads.

(vii) *Devas*—*Brahmā*, the first among the *devas*, and among those who lead the world on the right path; *Indra* among all the *devas*; *Yama* among those who punish; *Varuṇa*, the lord of those who live in waters;

Kubera, the lord of *yakshas* and *rakshas*; *viśvāvasu* among *gandharvas* and *Pūrvachitti* among *apsaras*; *Sudarśana* among *vidyadharas*; *Hanumān* among *kim-purushas*. In the last five items reference is made to various subdivisions of the devas.

(viii) *Pitrīs*—*Aryamā* among the *pitrīs*; *Agni* among the *vasus*; *Rudra* among the *rudras*; and *Vishṇu* among the *Ādityas*. The beings known as the *pitrīs* fall into the three sub-divisions stated here.

(ix) *Asuras*—*Prahlāda* among the *asuras*; and *Bali* among those considerate to *brāhmaṇas*.

(x) *Sages and great souls*—*Vasishtha* among those helping in the performance of ceremonies; *Nārada*, *Brighu* and *Manu* among seers—the first being of the deva class, the second of the *brāhmaṇa* class and the third of the kingly class; *Sanatkumāra* among sages who control the senses, especially the sex appetite; *Aja* from the two halves of whose body arose man and woman; *Daksha* among the nine who were entrusted with the task of propagating the species; *Bṛuhaspathi* among those knowing the meaning of the *veda*, and acting on it; *Kapila* the highest among those to be served by *yogis*; *Asita* and *Devala* among those who bear heat and cold, and other pairs with equal indifference; *Dvaiḍyana* among those who rearrange the *veda*; *Śukra* among those who are able to look far ahead; and *Śatarūpā* the first among women, as her husband *Manu* was the first among men.

(xi) *The Human kingdom*—Kings among men; *Skanda* among commanders of armies; *Rudra* among

those who fight with the bow; *Arjuna* among the brave; the *brāhmaṇa* among the four castes; and *Uddhava* among those who love *Īśvara*.

(xii) *Miscellaneous*—The bow among weapons; the lotus bud among pretty things, the *kusa* grass among grasses; the ghee of a cow among offerings, the letter *a* among the letters of the alphabet; *Pranava* formed of three letters among the *mantras*; and *gāyatri* among the *vedas*.

(xiii) *Time* among those regarded as bringing about unwelcome things; *Krita* among the four *yugas*; the year among those ever wakeful; the *vasanta* among the *ritus* (a period of two months); *Mārgaśirsha* among the months; *abhijit* (the fourth quarter of *uttarā shādha*) among the *nakshatras*.

(xiv) *Qualities*. The three *gunas* of matter—*satva*, *rajas* and *tamas*, and the condition in which they are in equal proportions, the natural quality of things; the smell of earth; the taste of water; the heat of fire; the sound of ether; the light of the sun, the moon and the stars; and the stability of mountains. In identifying Himself with these Śrī Krishṇa intended to convey the meaning that these qualities had been given by Himself. This remark applies also to the classes that follow.

(xv) The wealth of those who strive for it; the disposition to forgive, and the *satva guna* of men; who possess it in a high degree.

(xvi) *Practices*—*Brahma-yajna* among *yajnas* (sacrifices); not causing pain among vows; steady

fixing of the mind among the conditions of *yoga* ; working without a desire for fruit among *dharma*s ; thinking of the *ātmā* among the means of getting rid of fear ; sweet speech and silence among those helping secrecy ; (N.B. One's intention cannot be guessed from either of these) ; and the fourth stage of renunciation among the stages of life. (N.B. The meaning is that all these are helped by *Īśvara*.)

(xvii) *Actions*—The creation, preservation and destruction of beings ; the action of the five senses and of the five organs of action, and the action of the strong, whether resulting from the strength of the body, of the senses or of the mind ; and the actions of devotees regulated by *Pancharātra*. The meaning is that all the actions mentioned depend upon *Īśvara*, and He it is that causes the mind, the senses and the organs of action to act.

The wish of those—I will win—in persons who wish to cheat. The means of winning to those, who strive for success and in the option spoken of frequently by the logician. The goal sought by all ; the purifiers—the ether, fire, sun, water and air among purifiers ; that which teaches discrimination of the *ātmā* among useful teaching ; the counting of the *vibhūtis*, the investigation into them and the decision as to their correct nature. The meaning is that it is He that helps these operations.

5. In the cases stated in the preceding paragraph *Īśvara* is distinct from the things which He controls, though inseparable from them. In the following cases

He is the things themselves. Nārāyaṇa, the greatest of those who meditate, is He. The greatest of those possessing the six qualities—knowledge, strength, power to control, being unaffected by the burden of supporting the world, ability to do anything, and the capacity to burn up all opposition—is also Iṣvara. That body of Iṣvara, from which the *nine bodies* taken in *avatāra* were formed, is He.

6. Śrī Krishṇa concluded in these words: “All these *vibhūtis* have been briefly described to you. It may be possible for Me after a length of time to count the atoms ; but this is not possible in regard to My *vibhūtis* ; for I am creating egg-shaped worlds by tens of millions. To be brief—there is nothing in the world at any place or at any moment, which does not consist of Myself, the controller of all, the *ātmā*, the *gunas* and matter. I appear in different forms, and am therefore everything. Wherever any of these are found know them to be a part of Me—brightness, lustre, good name, power of control, being ashamed in wrong-doing, disposition to give, beauty, well-being, incapacity to be overcome, forgiveness, correct perception, and the *mantra* of eight syllables. All the *vibhūtis* have sprung from My Will, as correctly described by the *veda*. (Chapter XVII, v. 38 to 41.)

7. Control the tongue, control the mind ; control the *prāṇa* and the senses ; and control the *ātmā* by itself. You will then no longer have to wander on the path of *samsāra*. When one strives without well controlling the tongue and the mind, his austerity,

discipline, and giving disappear like water in an unbaked vessel. Hence, control the mind, the tongue and *prāṇa*, regard Me as the highest goal, and love Me. Then, the means of winning liberation will be completed. (*Ibid.*, v. 42 to 44.)

APPENDIX VII: RITUAL OF WORSHIP

(Chapter XXVII)

IN para 52 certain helps for the development of love for *Īṣvara* were enumerated. Of these image worship was one, and this at the request of *Uddava* *Srī* *Krishṇa* describes in this chapter. Before the worship is begun, one should take his bath, meditate on the *gāyatri* and do the other ceremonies taught in the *veda*. With these as preliminaries the worship should be done for its own sake, and not as a means of procuring any fruit. (Chapter XXVII, v. 10 and 11.)

3. *Place of worship.* *Īṣvara* may be worshipped in any of these seven places: an image, the ground on which a circle or the form of a lotus flower has been formed, fire, the sun, water, the heart and a *brāhmaṇa*. The image may be one made of stone, wood, metal (gold, silver or copper)—a cohesive substance like clay or sandal paste, sand or a precious stone. A picture also may be used. When the place chosen is the heart, the worship should be done with the mind. (*Ibid.*, v. 9 and 12.)

3. (i) The image may be fixed or moveable. In the former there is no need to invoke the presence of

Īśvara or to pray to Him to depart. In the latter case they may or may not be done. It has been settled that when worship is offered to Īśvara on a *Sālagrāma* stone, they should not be done; and that they should be, when sand is used. In all the other cases it is left to the pleasure of the worshipper. When the ground is chosen, both are needed. (*Ibid.*, v. 13.)

(ii) The image may be given a bathing, except when it is made of a cohesive substance or of sand, and except also when it is a picture. In the excepted cases sprinkling with water will suffice. (*Ibid.*, v. 13.)

(iii) The materials to be used are well known. To one who deeply loves Īśvara and worships Him for Himself, anything that can be got will do. Śrī Krishṇa observed that what was brought to Him by the devotee with fervour, be it merely water, was very highly pleasing. (v. 14 and 16.)

(iv) The principal modes of worship are giving a bath and adorning. The offerings should be sandal paste, flowers, scents, light, and food. (*Ibid.*, v. 15, 17.)

4. When an image is not selected, the following variations are laid down: In the ground, in the circle or in the figure of the lotus flower should be invoked the principal and subordinate deities, each in his own place and with his own *mantra*. In the fire the offering should be of cooked rice mixed with clarified butter. In the sun the worship should take the form of offering praises. In water the offering should consist of water, sandal pastes, flower and grains of rice dyed with saffron. Lastly, when the place of worship is the

heart, things should be offered in thought. (v. 14, 15, 16.)

5. *Mode of worship in an image* (v. 18 to 34).

(i) The worshipper should sit on Kuṣa grass with the ends pointing to the east, with his face to the east or north. He may sit also with his face towards the image. (v. 18.)

(ii) He should then place the appropriate *mantras* on parts of his own body, and do the same to the image also and clean it with the hand. (v. 19.)

(iii) He should place by his side a vessel of water and add to it sandal paste and flowers. He should sprinkle with its water the place of worship, the materials for worship, three cups and himself ; He should then fill the cups with water from the vessel, and put into them the appropriate articles. The water in the cups is intended for washing the hands, and the feet, and for sipping. Covering them with the hand, the following *mantras* should be uttered *hridaya mantra* over the cup containing water for the feet, *siro mantra* over the cup containing water for the hand, and *śikhā mantra* over the third cup ; and the *gāyatri* of *Vishṇu* over them all. (v. 20, 21.)

(iv) *Purification of the body and worship in the heart.* The worshipper should then purify his body with the air and fire. This refers to the processes known as *śoshana* (drying) and *dāhana* (burning), and includes also that known as *plāvana* (wetting). He should then think of himself (*i.e.*, the *ātmā*) as being in the lotus-like heart, as being different from the body and the senses, as

being subtle, as being a servant of *Īśvara*, as in the manner contemplated by *yogis*, and as indicated by the last sound in the *pranava mantra*, and as pervading the body with his consciousness like the light of a lamp filling a house. He should then think of *Īśvara* as remaining in the same heart, worship Him in thought, and be full of Him. (*Ibid.*, 22, 23.)

(v) He should then invoke *Īśvara*'s presence in the image, and pray to him to remain in it till the worship is completed. This should be followed by placing the appropriate *mantras* in parts of the image.

(vi) *Āsanam*. The worshipper should then imagine a four legged seat to be made for *Īśvara*, and a lotus flower over it with eight petals, stamens and pistil. The four legs of the seat are *dharma*, *jñāna*, *vairāgya*, and *aiśvarya*, the seat itself is made up of the contraries of these. Nine attendants known as *vimalā*, *utkarshani*, *jñāna*, *kriyā*, *yogā*, *prahvā*, *satyā*, *Īśānā* and *anugraha* should be thought of as standing on the petals of the lotus flower, and in front of the pistil. He should think of *Īśvara* as seated on this pistil, and offer to Him water from the three cups. This should be done with *mantras* taught by the *veda* and the *tantra*, in order that both enjoyment and liberation may result. (*Ibid.*, v. 24 and 25.)

(vii) *Worship of Īśvara's weapons and attendants*. The weapons are the *chakra*, conch, club, a lotus flower, arrow, bow, axe and pestle (*musala*). They are to be thought of as being in the four directions and the four corners; the ruby, the garland and the

mark, known respectively as *kaustubha*, *vanamāla* and *Sri vatsa* as being worn on the breast ; and the following attendants—*Nanda*, *sunanda*, *chānda*, *prachanda*, *bala*, *mahābala*, *Kumuda* and *kumudekshana* around Īśvara in the four directions and the four corners ; *Garuda* in front ; *durgā*, *vināyaka*, *vyāsa* and *vishvak-sena* in the four corners ; the *gurus* on the right side ; and Indra and his seven lieutenants in their appropriate places all around. All these should be thought of as having their faces towards Īśvara, and should be worshipped with sprinkling of water, etc. (v. 26 to 28).

(viii) In doing worship in the manner stated in para 3 (iv) the following points should receive attention. The water used for the bath should be made fragrant by throwing into it sweet-smelling substances, and the *mantras* to be uttered are those enumerated in verse 30. All the offerings should be made with love, and *sraddhā* (fervour). The food to be placed before the image should consist of sugar, milk, clarified butter, curd, and preparations made of these. (v. 33.)

(ix) On important occasions, such as the new moon, the eleventh day after the new and full moon, the following should be added—oil bath, dancing and music. (v. 34.)

6. When worship is offered in the fire, the following ritual should be observed (v. 35—41) :

(i) Making a *Kuṇḍa*—a receptacle for the fire on the ground, placing the fire in it, and with the hand making the cinders into a heap. (*Ibid.*, v. 35.)

(ii) Placing the Kuṣa grass all round the fire—wetting the ground all round—placing dried twigs of the *palāṣa* tree in the fire (this item is known as *anvādhāna*), placing to the north of the fire the materials required, and sprinkling over them from the vessel called *prokṣaṇi*. (*Ibid.*, v. 36.)

(iii) Invoking the presence of Iṣvara in the fire—meditating on Him as wearing his ornaments and weapons in the manner described in v. 37 and 38.

(iv) Making worship to Him—placing in the fire fuel immersed in clarified butter—doing the items known as *aghāra* and *ājyabhāga*—and offering cooked food with clarified butter. This last should be done with what is known as *avadāna*, uttering the *mula mantra* and the sixteen verses of *purusha sūkta*. (v. 39.)

(v) Making offerings to those connected with Iṣvara's seat, the ornaments, the weapons and the attendants lastly, the offering known as *sviṣṭa krit*. (v. 40.)

(vi) Doing worship again—prostrating before Iṣvara offering *bali* to His eight attendants beginning with Nanda—meditation on the meaning of *mūlamantra*, fixing the mind on Iṣvara in the form of *Nārāyaṇa*. (v. 41.)

7. The closing of the worship in both places—the image and the fire—is next described (v. 42 to 46.)

(i) Offering water from the third cup—worship of *vishvaksena*—offering betel leaf to Iṣvara—offering flowers. (v. 42.)

(ii) Singing Iṣvara's praises—dancing—acting His deeds, describing His stories—hearing them—an hour should be spent in this manner. The praises may be anything, taken from the *veda*, or the *purāṇas* or even vernacular verses. (v. 43 and 44.)

(iii) Prostrating with the prayer 'Lord' be pleased with me; and Master 'protect Me, who have come to you for help, frightened, by the ocean of *samsāra*'. In making this prostration the head should be placed at Iṣvara's feet, and His right foot should be caught with the right hand, and the left foot with the left hand. (v. 44 and 45.)

(iv) Receiving with love the sandal paste, flowers, etc., thinking that they are given by Iṣvara Himself, and placing the same on the head. (v. 45.)

(v) If Iṣvara is to be requested to depart, the worshipper should think of His going back to his own heart, where He is present as the inner ruler. (v. 46.)

8. Of the places of worship enumerated, the worshipper may select that in regard to which he feels fervour. For, Iṣvara is in all beings and in himself, as the soul of all. (v. 47.)

9. Another help to *bhakti* is to establish Iṣvara's image, to construct a well-built temple, to make pleasant flower gardens, and to give land, market, town or village in order that worship may be continued daily, annually and on important occasions. One who does all this becomes a controller of men, as Iṣvara is. By the establishment of the image he becomes the ruler of a whole country; by the construction of the temple he

becomes the lord of the three worlds ; by arranging for the continuance of the worship, he reaches the world of *Brahmā* ; by all of them he becomes like *Īśvara*. If his motive was merely to please *Īśvara*, he attains the path of *bhakti* and reaches Him. On the other hand, one who takes away the means of livelihood of *brāhmaṇas* and the means of worship of the *devas*, whether originally given by himself or by others, becomes a worm living on filth, and remains in that condition for a hundred millions of years. Those, who help him, those who induce him to do these things and those who are pleased with his action, reap the same fruit ; for all of them are sharers in the action. (v. 49 to 54.)

APPENDIX VIII: SIDDHIS

(Chapter XV, para 54 (i))

THE *Siddhis* are abnormal powers, which one may develop by meditation. They are stated to be eighteen in number, of which eight lead one to *Īśvara*, and the remainder end in sense enjoyment. The first eight come naturally to one, who has completed *yoga*, as burning comes naturally to fire. If one wishes to attain the powers in advance, he should strive for them, and he should do this necessarily in regard to the others. In each case *Īśvara* has to be meditated on as possessing the power, which one desires to attain.

2. In the following table the nature of each *siddhi* is explained, and the object to be meditated on is stated. *Īśvara* has to be meditated on as ensouling or controlling that object.

(1) *Aṇimā*. Making the body as subtle as possible. Matter in the subtlest condition. *Īśvara* as ensouling it should be thought of, and nothing else.

(2) *Mahimā*, making the body as large as possible. *Mahat*, gross matter, the first in the order of evolution. By this meditation one can make the body as large as

any of the elements—ether, air, fire, water or earth, each being taken in its entirety.

(3) *Laghīmā*. Making the body as light as possible. The molecules of the elements, and the shortest period of time.

(4) *Prāpti*. Ability to control the senses of all beings. The finest variety of *ahamkāra*, known as *vaikārika*. This is the source from which the mind is formed. When it differentiates further, the five senses and the five organs of action take their rise, each from each portion of the *vaikārika*. The term used in the text is *indriya*, and we may infer that the power to control all of them is intended.

(5) *Prākāmyam*. Power to do things of a higher kind than is usually found in the world—*mahat*, as in No. 2; but it is to be meditated on as having come from *avyakta*, and as supporting everything in the world, like a piece of thread supporting a number of pearls.

(6) *Īśitvam*. Power to control others. *Vishnu* as regulating creation, preservation and destruction, and wearing the form of time.

(7) *Vasiṭā*, non-attachment to sense-objects. The *ātmā* regarded as transcending waking, dream and deep sleep. *Īśvara*, who should be meditated upon as ensouling the *ātmā*, should be thought of as pervading and supporting the world, and as being the seat of the six qualities.

(8) *Supreme bliss*. *Niratiṣaya-Sukha*. At the perfection of this siddhi, all desires disappear—*Īśvara*,

as being the seat of infinite noble qualities, and as untouched by any bad quality.

(9) *Anūrmimatvam*. Being unaffected by the six ills, hunger, thirst, old age, death, grief and delusion. The Lord of the White Island, pure and full of virtue.

(10) (a) *Hearing things at a distance*—*Prāṇa*, as being pure as the air and all-pervading. The sound of the *prāṇa* should also be thought of.

(b) *Seeing things at a distance*—the eye as connected with the sun and the sun as connected with the eye.

(11) *Manojava*. Going with the body to where the mind travels. To connect the mind with *Iṣvara*, and then to think of the body as connected with *prāṇa*.

(12) *Kāma-rūpam*, converting the body into any form that is liked. To fix the mind on *Iṣvara* and to think of the particular form that is desired.

(13) *Entering another's body*. To think of oneself as being in the body of another. He will then abandon his own body and enter the other body with *prāṇa* and the senses, becoming subtle like the air. He will enter it, as easily as the bee goes from one flower to another.

(14) *Dying at pleasure*. The anus should be pressed with the heel, and *prāṇa* should be raised step by step through the heart, breast, neck, and top of the head. Going out through the hole in the last known as *brahmarandhra*, it should be taken to *brahma*, and then the body should be abandoned.

(15) *Taking part in the pastimes of the devas*. The body formed of pure *satva* of *Iṣvara*. The ladies

of the heaven world will wait on the person with chariots.

(16) *To reach a goal that is desired.* Iṣvara should be meditated upon, as possessed of the power to reach whatever is desired.

(17) *To have one's command or motion unopposed.* Iṣvara should be meditated on as controlling others and as free Himself. The meditation is the same ; but the power will be different according as the command or motion is desired.

3. A few other *siddhis* are added, and explained. They are to know the past and the future, as well as the present ; to put up with the pairs—heat and cold, joy and grief ; and to know another's mind. These come naturally to one, who has a pure heart and loves Iṣvara. Another power is to make fire, the sun's heat, water and poison inactive and non-injurious to one. This is attained by one, whose mind is rendered serene by the practice of *yoga*. His body, being full of *yoga*, is not injured by any of these, as fish is not injured by water. The last power to be noticed is to remain without being overcome by any one. One, who wishes this power, should meditate on some *avatāra* of Iṣvara, as wearing the mark *Śrivatsa*, and the instruments (chakra, the conch, the club, the sword, and the bow), and bearing the marks of the flag, the umbrella and the fan on the sole.

APPENDIX IX: MEANING OF TERMS

(Chapter XIX)

IN this chapter Sri Krishṇa directed *Uddhava* to procure *jñāna* and *vijnāna* and to meditate on Himself and on the *ātmā* as connected with Him. He praised *jñāna*, as being able to purify more completely than self-discipline, sacred rivers, meditation, giving or any other purifier. He praised one who possessed *jñāna*, *vijnāna* and *bhakti* as being very dear to Himself, and held up the example of those who reached Him with these. (v. 1 to 7.)

2. In compliance with *Uddhava*'s request Sri Krishṇa explained the meaning of these *terms*. (v. 14 to 18.)

(i) *Jñāna*—is knowledge of the real nature of the body and of the *ātmā*. With this one sees in the body of all beings the three *gunas* of matter, the five elements—ether, air, fire, water and earth, the eleven instruments—the mind, the five senses, and the five organs of action—and the nine functions of these instruments. The functions of the sex organ and the excretory organ are treated as one. With this knowledge one sees also the same *ātmā* in all bodies—i.e., that all *ātmās* are exactly alike.

(ii) *Vijnāna*—is to perceive that the birth, preservation, and death of all beings are caused by one Being, who is different from both matter and *atmā*.

(iii) *Sat*. When one body is abandoned and another is taken up, that is called *sat* which exists before the new body is formed, which exists while the new body lives and dies, and which remains after all bodies are dissolved finally. When one takes up a body, three changes take place—growth, decay, and death ; but they were not found before the body was formed, and will not be found, when it is dissolved. These changes relate to the body, but not to one who dwells in it. The *atmā* existed before the birth of the body, and will survive its death. It exists also between these two events ; and what exists always is *sat* (real).

(iv) *Vairāgyam*. When one sees from the teaching of the *veda* and the *purānas*, and from experience and inference from facts perceived that the enjoyment procured by action is perishable, that there are different degrees of enjoyment, and that even when it remains, it is not of the same intensity throughout, he becomes disgusted with such enjoyment. The wise man will perceive that the enjoyment to be experienced hereafter, including that in the world of *Brahmā*, is as perishable as the enjoyment of this world, and that it is therefore not a good to be desired. This is *vairāgyam*.

(v) *Bhakti* is love for *Īsvara*, and this has been already fully described, as well as the means of developing it. (Para 52.) They are repeated in verses 20 to

24, and are omitted from this appendix. That which develops love is known as *dharma*.

3. In response to a similar invitation from *Uddhava*, Śrī Krishṇa explained the meaning of various terms from the stand-point of one, who loves the Lord.

Adhya. One who shows good qualities.

Īśa. One whose mind is not attached to objects of sense-enjoyment.

Utpatha. The tendency of the mind to be drawn to objects of sense enjoyment.

Rita. Speaking what has actually been seen.

Kripaṇa. One who has not controlled his senses. For he alone deserves to be pitied.

Griha. The human body.

Tapas. Renunciation of desire—i.e., not longing for enjoyment.

Titikṣā. To bear pain or suffering.

Tyāga. Renunciation of the fruits of action.

Dakṣiṇā. Prostration and service of the *guru*, as a consequence of which he imparts knowledge.

Dama. The controlling of the outer senses.

Daridra. One who is not satisfied with what comes without effort.

Dāna. Renunciation of the tendency to injure others.

Duhkha. Desire for sense enjoyment.

Dhana. Those duties, the performance of which develops love for *Īśvara*,

Dhṛiti. To control the violence of the sense of taste and of the sex organ.

Naraka. Predominance of the quality *tamas*.

Niyama. Includes the following: Purity, meditation on the meaning of a *mantra*, denial to himself of sense enjoyment, making the daily sacrifice into the fire, fervour in doing good things, feeding guests, worshiping *Īśvara*, pilgrimage to sacred waters, working for others, being satisfied with what comes without effort, and service of the *guru*.

Pandita. One who knows what brings about bondage and emancipation.

Panthās. Knowledge of *Īśvara*.

Bandhu. The *guru*, who is *Īśvara* Himself.

Bala. Control of the breath.

Bhaga. The attributes pertaining to *Īśvara*, like the power to control, capacity to bear burdens, etc.

Mūrkha. One who regards the body as himself, and those related to the body as related to himself.

Yajna. *Īśvara* Himself, being the means of one's attaining the heaven-world and liberation, as *yajna* or sacrifice is.

Yama. Includes the following: abstention from injury, truth-speaking, abstention from theft, non-attachment, to be ashamed in wrong-doing, abandoning the feeling of possession, belief in the truth taught by the *veda*, abstention from sexual intercourse, silence, firmness, forgiveness and absence of fear.

Lābha. The highest degree of love for *Īśvara*.

Vidyā. Non-perception of differences among the *ātmās*.

Sama. Fixing the mind on *Īśvara*.

Saucha—non-attachment to action—absence of the feeling that it is done by one-self.

Saurya—overcoming one's nature—especially hunger, thirst and the like.

Sri—the *gunas* or qualities, such as absence of desire.

Satya. Looking upon all alike.

Sukha. Transcending pleasure mixed with pain.

Svarga. Appearance of the quality *satva*.

Hri. Disgust for improper action.

Guna. Abandoning pleasure, which is regarded by the world as good, as well as pain, which is regarded as an evil.

Dosha. Looking upon the pleasures of this and of other worlds, and the means thereto as good, and upon pain and what leads to it as evil. (Chapter XIX, v. 32 to end.)

APPENDIX X: THE NINE SAGES

(Chapters II to V)

ONE day *Nārada* went to the house of *Vasudeva* at *Dvāraka*, and was requested to describe the means by which one might reach *Bhagavān* (*Īśvara*). In compliance with this request he narrated the conversation on the same subject between *Nimi* of *videhas* and the nine sons of *Rishabha*. Their names and the verses, which contain their teaching, are noted below :

Kavi, chapter II, verses 33 to 44 ; *Hari*, chapter II, verses 46 to 56 ; *Antariksha*, chapter III, verses 3 to 19 ; *Prabuddha*, chapter III, verses 22 to 37 ; *Pippalāyana*, chapter III, verses 39 to 44 ; *Avirhotra*, chapter III, verses 47 to 59 ; *Dramila*, chapter IV ; *Chamasa*, chapter V, verses 2 to 18 ; *Karabhājana*, chapter V, verses 20 to 43.

The various points in the teaching of these sages are re-arranged in the following paragraphs in the same order in which *Śrī Krishna*'s teaching to *Uddhava* has been described.

2. *Pravritti karma*. This should be abandoned. When persons living together as husband and wife begin to do action in order to get rid of pain and procure pleasure, the results are found to be the reverse of what was intended. This should be noted. The objects generally sought by men are wealth, a house to

dwell in, children, friends and domestic animals. What pleasure can one find in them, if procured? For, they are impermanent. As to wealth, it is difficult to get; it often leads one to risky undertakings; and it ever gives trouble. This is as to this world. The other world also should be known to be perishable, as being brought about by *karma* (action); and when the *karma* is exhausted, the fruits reaped come to an end. This should cause fear. It should also be remembered that there are pleasures equal to or superior to them. In the former case one will not be drawn to them; in the latter case he will regard them with contempt. Thus, while the pleasures are experienced, there is misery mixed with it. (Chapter III, v. 22—24.)

3. *Karma chodana*. The facts stated in the preceding paragraph are not realised, and people remain attached to fruits of action. They are deluded by the description of pleasures contained in the *veda*, and speak words pleasing to the ear. But they do not know how action should be done so as not to bind one. They are themselves ignorant, and do not seek the advice of others, as they regard themselves to be wise. The attachment to action and their fruits leads to desire and anger, and makes one proud. These persons wait on women, but not on wise men; their houses are devoted to the pleasure of sexual intercourse, but not to the reception of guests; and they describe to one another what desires have been attained, and what are being pursued. They sacrifice goats without offering food, clothing and presents in money, and merely as a

means of livelihood. They do not, however, know what sin they commit. They are filled with conceit owing to the possession of wealth, power, high birth, learning, personal beauty and physical strength, and to their being able to make gifts and do the prescribed duties. This conceit makes them blind, and they ridicule Isvara Himself and the good men who are dear to Him. For, they do not hear anything about Isvara, though He is clearly described in the *veda*. They therefore do not know that He is ever in all beings as their soul and controller, that He remains unpolluted like ether, and that He is the highest object of desire. Being full of desires for animal food, drink and sexual intercourse, they interpret the *veda* as really prescribing them. (Chapter V, v. 6 to 10.)

4. What is the fate of these people? While they live, their desires are thwarted, and their objects not being attained, they are miserable. When they die, they have to abandon what has been acquired with trouble—houses, children, friends and wealth. They enter hell, where there is nothing to console them. If they were wholly ignorant, good men would out of mercy help them to cross the ocean of *samsāra*. But they are not so. Nor do they know the truth, by which one may save himself; for they are engrossed in wealth and enjoyment, and have not one moment of rest. Being neither the one nor the other, they may be said to commit suicide. Those, who kill goats in the manner pointed out, are eaten by them in the next world. (Chapter V, v. 14, 16 to 18.)

5. What then is the real intention of the *veda*, when it enjoins *karma*? Is it not laid down: 'One should be with his wife within a certain time after the menses. He should eat what remains after the sacrifice.'? Sexual intercourse, the eating of flesh and the drinking of liquor come naturally to living beings; and no command is therefore needed in regard to them. The intention is to restrict the natural tendency to particular cases. Thus, sexual intercourse should be only with one taken in marriage; the flesh to be eaten should be only the flesh remaining after sacrifice; and the liquor to be drunk should be only that used in the ceremony known as *Soutrāmani*. Complete withdrawal from these is desired, if possible. There is a further limitation. Sexual intercourse should be only for getting children, but not for pleasure. Similarly, the eating of flesh, and the drinking of liquor in a sacrifice, has been permitted in order that *Īśvara* controlling the person's *prāṇa* may be pleased. The killing of a goat with this object is not doing injury; otherwise it is. In the same manner, wealth should be utilised to procure *dharma*, from which comes knowledge of *Īśvara*, in Himself and as distinct from matter and *ātmās*; and after that comes peace of mind. To spend it on the body is objectionable; for it is inevitably liable to death. (Chapter V, v. 11 to 13.)

6. *Karma yoga*. One should therefore do only what is taught by the *veda*; for he is himself ignorant, and as

he has not controlled his senses, he is unable to know for himself. In doing so, he should act without attachment to the action, and surrendering it to Ishvara. This means that he should regard the fruit of the action as belonging to Ishvara, whose servant he is; and the action being done under His direction, is His. The actual doer is only an agent, the principal doer being Ishvara Himself. Action done in this manner is known as *nivritti karma*. The fruit of such action is to make one fit to receive instruction as to truth. If one does not do what is taught by the *veda*, and does what is prohibited by it, then he dies again and again. Are not fruits specially described as following *karma*? Yes; but the object is to induce one to find pleasure in the action and do it. The mother gives her child a piece of sugar to induce him to swallow medicine. Her real object is to promote the child's health; so is the real intention of the *veda* to liberate one from *karma*—i.e., the tendencies formed by previous action. The fruits described by the *veda* perform the same function as the piece of sugar—i.e., to draw one towards the action. When this object has been achieved, the fruits are to be renounced. This is *karma yoga*. If one wishes to cut the knot in his heart—the delusion as to 'I' 'and mine'—as early as possible, he should worship Ishvara with this and with that taught in the *tantra*. For this see Appendix XI. (Chapter III, v. 48 to 51.)

7. When one has thus become fit to receive instruction, he should go to a *guru*, who is well versed

in the *veda*, sees *Īśvara* in *yoga*, and who has a serene mind unruffled by desire and hate. The student should regard the *guru* as his own *daivam* (God) and serve him with real veneration. (Chapter III, v. 25 and 26.)

8. *Nature of ātmā*. What does the student learn ? First he learns what the *ātmā* is. The *ātmā* was not born, nor will he die ; he does neither grow nor decay. The *ātmā* sees the time of the passing conditions of the body. One who sees the passing conditions of a thing cannot be that thing. At no time and place does he cease to be. He is mere consciousness. Though ever one, he takes different forms, being manifested through the senses, like *prāṇa*, which though one, appears to be different with reference to its activities. The *ātmā* enters a body along with *prāṇa*, whether that body is formed from eggs or from wombs or from seeds or from sweat. The clear perception of the *ātmā* is interfered with during the waking state by the senses, and during the dream state by *ahamkāra*, which retains the impressions gathered in the waking state. If therefore the senses and *ahamkāra* become inactive in deep sleep, we perceive the *ātmā* without the body, and know him to be bliss ; for, we say ' I slept so long happily.' I did not know anything. From the fact that what was experienced is not remembered, it is evident that in sleep there is perception of the *ātmā* ; but because of the want of connection with outside objects, the perception of the *ātmā* is indistinct. When the mind is full of love for *Īśvara* for Himself, and throws off the impurities

caused by the three *gunas* and by the actions to which they lead, then by the purified mind the *ātmā* is seen directly, as eyes, freed from impurities, see the sun's light. (Chapter III, v. 42 to 44.)

9. *Avidyā*. Next, the student learns the cause of *samsāra*. The *ātmā* is devoid of the three qualities of matter; there is nothing to differentiate one *ātmā* from another; and he is self-conscious. Yet he appears to be invested with the qualities, to be divided into groups, and to be *jada*, *i.e.*, imperceptible by himself. This illusive appearance is caused by the connection of the *ātmā* with a body formed of matter. The two things being together, the qualities of the body are imagined to be in the *ātmā*. Again, there are three states—waking, dream and deep sleep. In the first the senses are active and cause outside things to appear other than they are; in the second the mind alone is active, and regards as permanent, things which are not; and in the third the impressions gathered by the mind are in a rudimentary condition. While he is finally disconnected with the material bodies these three conditions are absent. Owing to the inactivity of the senses and the mind the *ātmā*, who is present in all the three states, is different from any of these. While the *ātmā* remains one, he appears to be in the three states, *i.e.*, wakeful, dreaming and sleeping. This again is due to his connection with the body, which makes the *ātmā* identify himself with the senses, the mind and *vāsanā* (impressions). But this appearance is not based on facts like dream perceptions. The connection of the *ātmā* with

the body is again the result of past *karma* (action). The illusive appearance referred to is only accidental, and has nothing to do with the real nature of the *ātmā*. For, it is not seen when the *ātmā* is purified. (Chapter III, v. 3 to 6.)

10. *Samsāra*. The identification of the *ātmā* with the body is *avidyā*, and it leads to *Samsāra* (cycle of births and deaths). The *ātmā* is invested with a body in order that he may work towards his goal. Yet owing to the action of the *avidyā*, the *ātmā* divides his energy in eleven directions, *i.e.*, in the direction of the mind, the five senses and the five organs of action, and enjoys outside objects. This enjoyment leads to attachment, which again leads to actions, and to enjoyment of the fruits of such actions, bodies suitable for the purpose being taken up. This process is repeated without end and constitutes *samsāra*. It is full of misery, and is continued up to the dissolution of the elements, and the *ātmā* helplessly experiences births and deaths. (Chapter III, v. 7 to 11.)

11. *Prabodha*. Next, the student learns the truth as to *Īśvara*. He is the cause of the appearance of the manifested world, its continuance and its dissolution, while He Himself remains without a cause. He is ever the soul of the *ātmā*, be it wakeful, dreaming or sleeping or in his own nature. He it is that gives life to the body, the senses, the *prāṇa* and the mind and enables them to do their work. How is it known that such a Being exists? Neither the mind nor any of these can perceive Him—the tongue, the eye, the *prāṇa*, and the

other senses ; as the five cannot be perceived by any of its own rays, so is Ishvara incapable of being seen by any of these, which form so many cells in His body. He sees them ; but they cannot see Him. It is from the *veda* that His existence is known ; for it denies that there is anything which can know Him. Unless He exists, the denial will be meaningless. Hence, the *veda* does assert His existence. What is His relation to the world ? Both *atmās* and matter are Ishvara Himself, for they are inseparable from Him, being His bodies while He is their soul. He was one at the beginning ; but He has become many. The matter-element has evolved step by step from the stage of *prakriti* with the three *gunas* into *mahat* and *ahamkara*. The *atmā* element with its senses and its organs of action comes in contact with objects, and obtains enjoyment. This is the manifested world. How does the one become many ? For, His power is unlimited. While He is the world, He is also other than both *atmā* and matter. (Chapter III, v. 39 to 41.)

12. From what has been stated in the preceding paragraph it follows that no one is independent of Ishvara, and that the notion that one is independent is a delusion, which leads to the fear of *samsāra*. As a matter of fact, independence of Ishvara does not exist ; yet owing to the action of the mind, it appears to exist like day-dreams and dream perceptions. For, the mind under the influence of *karma* both unites and separates. It makes one think that the *atmā* and the body are one, though they are entirely different. It also makes him

regard himself as independent of Ishvara, though he is inseparable from Him. (Chapter II, v. 37 and 38.)

13. *Bhakti*. What is the means of ending *samsara*? Meditation on Ishvara. By this, one whose mind has dwelt on the body as the *ātmā*, and who has in consequence ever trembled, is completely freed from fear. This meditation should be done with love. The depth of love required will be seen from the following description of those who love Ishvara. 'They think of *Hari*, who dries up the stream of sin, and recall Him to the memory of others. The love caused by the meditation makes their hair stand on end. They sometimes weep, thinking of *Achyuta*; sometimes they laugh; sometimes they praise Him; sometimes they prostrate themselves before Him, dance, sing or act His doings; often reaching Him in thought, and full of bliss, they remain silent. Thus, they behave differently from worldly men.' One, who follows the path indicated, attains love for Ishvara, by crying out the names of his dear Lord; his mind melts; he laughs aloud; then he weeps, cries out, sings or dances. Does he do this to cheat the world? No; he is like one out of his senses, and is far removed from the world. (Chapter II, v. 33, 40, and Chapter III, v. 35 and 36.)

14. The means of developing *bhakti* (love) are:

(i) To offer to *Nārāyaṇa*, the Highest, every action done with the body, the tongue, the mind or the senses, whether they be prescribed by the *veda* or spring from One's nature. (Chapter II, v. 36.)

(ii) To control the mind. To attain success in this, one should hear the glorious births and deeds of the Lord, and His names describing them ; he should also sing them without being ashamed at doing so, and to go about without attachments. (Chapter II, v. 39.)

(iii) To prostrate oneself before everything as Isvara's body—the five elements, the sun, the moon and the stars, the four directions, hills, streams and oceans, trees and animals and whatever else exists. He should regard himself as not different from Him. (Chapter II, v. 41.)

15. The same subject is described more fully in chapter III, v. 27 to 35. The items are re-arranged below :

(i) Non-attachment to all, *i.e.*, the body, and to those related to it, including home ; association with good men.

(ii) Control of the mind, the tongue and action—respectively by the control of the breath, silence and non-activity in regard to sense objects ; and the control of the mind and the senses from those objects.

(iii) Abstention from injury of any kind, truth-speaking and abstention from sexual intercourse.

(iv) Purity, diminution of sense-enjoyment, study of the *veda*, and bearing with indifference heat and cold, pleasure and pain.

(v) Being satisfied with the means of livelihood that comes without effort, wearing what piece of cloth is found in retired places or the bark of trees.

(vi) Forgiveness of injury received ; mercy to inferiors, friendship to equals and humility towards superiors ; rectitude ; and seeing Iṣvara in everything and in every one.

(vii) Faith in books teaching the truth about Iṣvara and the means of reaching Him, and not condemning the rest.

(viii) Hearing, reciting and meditating on the births, deeds and attributes of the Lord, and directing every activity towards pleasing Him, including sacrifice, gift, self-discipline, construction of public works, and good conduct. Whatever is dear to one should be offered first to Iṣvara.

(ix) To regard wife, sons, dwelling houses, and *prāṇa* as being held for Iṣvara's service.

(x) To wish the well-being of those who regard Sri Krishṇa as their *ātmā* and Lord ; to serve the moveable and immovable, and especially men ; among them good men, and even among these those who love the Lord.

(xi) And finally to relate to one another the stories dealing with Iṣvara's fame, and to find pleasure in so doing ; thence will follow the disappearance of the suffering experienced in *samsāra*.

16. These helps to *bhakti* (love) are praised. (Chapter II, v. 35.) One who resorts to them finds no difficulties on his path ; for he is on a well-maintained road, on which he may run with closed eyes and can neither stumble nor fall down. Meditation on Iṣvara is next praised. (*Ibid.*, v. 42 and 43.) One need not be

anxious as to when he would attain *bhakti*, if he had first to control the mind. If he meditates on *Īśvara*, he will get love for Him ; he will be able to see His loveable form ; and pleased with this appearance, he will cease to care for his home and family. These three things will happen at the same time, as in the case of one who takes his food, and to whom pleasure, the filling of his stomach, and the satisfaction of hunger occur with each morsel taken in. If this is the case in regard to each act of meditation, is it necessary to add that one who continues the meditation for a long time will attain them in the highest degree and reach supreme peace ?

17. What are the marks by which we may know that one is a *bhāgavata* (a lover of *Bhagavān* or *Īśvara*). He is first without delusion, when he sees the birth or death of the body, the hunger of *prāṇa*, the fear of the mind, the desire of the *buddhi*, or the fatigue of the senses ; he does not identify himself with any of these, and say 'I was born, I shall die, I am hungry, I am afraid, I desire this or I am tired.' Nor is he tempted by noble birth, right conduct, high caste or stage of life to forget that he is the *ātmā* and not the body. These are the incidents of *samsāra* and do not affect him. Next, all desires have left him ; one will not find in him desires, the tendencies which develop into them, or the actions prompted by them ; for he depends only on *Vāsudeva* (a name of *Īśvara*). Accordingly he will not move even half an inch, and even for half a minute from the feet of his Lord, even though

he be offered the rulership of the three worlds. For he knows that there is nothing higher than the Lord's feet, and he knows also that they are objects of desire to the *devas*, who have fixed their mind on the Lord. Compared with them everything else is contemptible in his eyes. Further, his fever of desire having been brought down by his contemplation of the lovely light from the nails on the Lord's toes and the precious stones worn on them, how can the fever reappear in his heart? When the moon has risen, does the heat of the day reappear? His mind being fixed on the Lord, he will not perceive sense objects; even if he does, he will be neither drawn to them nor repelled by them. He knows them to be modifications of matter. Next, he regards all persons as himself and holds his property in trust for all. He is the same to all, and keeps a serene mind, not agitated by love for one or hate for another. Lastly, he sees *Īśvara* in himself and in all beings; and all beings and himself in *Īśvara*. This means that he sees *Īśvara* as pervading every being and as being also their support. (Chapter II, v. 46, 49 to 55.)

18. The marks enumerated indicate a *bhāgavata* of the highest order. There are two other classes occupying a lower place. *Bhāgavatas* of the second class exhibit love for *Īśvara*, friendship to those who love Him, pity for foolish men, and indifference towards enemies. They do not know that *Īśvara* is in all beings, and love Him merely as the highest Being. As they perceive differences, they take a lower place. Those of the last class worship *Īśvara* in images only; but they

do not render any worship to Him in those who love Him or in others. They are mere beginners. (Chapter II, v. 47, 48.)

19. If one be unable to practise the means prescribed for attaining release, he should resort to Ishvara only as the means; for it is he and he alone that gives liberation. Then such a person will no longer be indebted to the beings, who are the objects of worship in the five daily sacrifices, or to his dependants; nor is he their servant. For, he has come to Ishvara, regarding Him as everything, and Ishvara is ready to help those who call on Him for help, and gives him liberation. He will never do any prohibited thing; but if such a thing happens, the Lord takes it off the devotee. Does not *yama*, the punisher of men of evil deeds, interfere? No; for Ishvara is the controller of all, including *yama* also. Are not the *veda* and the *smritis* based on them regarded as containing Ishvara's commands, and how will He put up with non-observance of those commands? Because he is dear to Ishvara. Does he meditate on Ishvara for the removal of the sin of disobedience? It is not necessary; for Ishvara is seated in his heart, and purifies by His mere presence. A fire burns up impurities; because it is its nature, and there is no need for one to pray to it to do this work. (Chapter V, v. 42 and 43.)

20. The foregoing paragraphs contain the teaching of the nine *yogis*. A few particulars have been omitted, as interfering with the continuity of the teaching, and they are abstracted in Appendices XI to XIV.

21. *Nārada*, concluding the narrative, observed : ' *Nimi* put the teaching to practice, and reached the highest goal. Do you also, *Vasudeva*, practise the *dharma*s, which you have heard from me, with fervour and without attachment ; you will reach the Highest. The world has been filled with your praise ; for *Hari*, the Lord of the world, has become your son. Your mind has become purified by the love which you have borne to *Srī Krishṇa* as son. If *Śiśupāla* and others have become like Him by ever thinking of Him in hate, what is the doubt in your case, who have loved Him deeply ? Abandon the notion that *Srī Krishṇa* is your son ; for He is the soul of all, and the controller of the world. He has assumed a human form, concealing His greatness, for the destruction of the Kings, who from their *asura* nature form a burden to earth, for the protection of the good, and for the happiness of this world.' (Chapter V, v. 44 to 51.)

APPENDIX XI: KRIYĀ YOGA

(Chapter III, verses 52—59)

THE *Bhakta* should learn from his *guru* the ritual for the worship of *Īśvara*, and should do it in any kind of image which appeals to him. The ritual is as follows :

(i) He should purify himself before he begins the worship. He should sit with his face to the image; purify himself again by regulation of the breath, and the other means prescribed ; and place the appropriate *mantras* on parts of his own body.

(ii) The worship may be in an image or in the heart. The materials for the worship, the place of worship, the body of the image should be rendered fit—the first by sprinkling of water, the second by sweeping and washing, the third by placing *mantras* on its various parts and the last by rubbing with earth and water. The seat should be sprinkled with water.

(iii) The cups for containing the water required for the worship should be put in their places ; *Īśvara* should be requested to come from the heart, and be present in the image ; the six *mantras* and the eight-syllabled *mantra* should be placed on parts of the image.

(iv) Along with Ishvara, His ornaments, weapons and attendants should be worshipped, each with its own *mantra*; the *mantra* for Ishvara is the eight-syllabled one.

(v) The worship should consist of the following offerings: water for washing the feet and hands, and for sipping; bath; clothing and ornaments; sandal paste, flowers, fragrant smoke and light; and food.

(vi) Ishvara should then be praised with songs and the worshipper should prostrate himself before the image; he should then meditate on Him, and be full of Him; he should offer flowers again to the image; receive the offerings with his head; and request Ishvara to return to His own place.

2. Ishvara may be worshipped in this manner in fire, the sun, water, guests and the heart.

APPENDIX XII: AVATĀRA

(Chapter IV)

IN reply to *Nimi*'s request to describe the births and deeds of *Hari*, including those in the past, the present and the future, the Sage *Dramila* observed 'One who wishes to count the qualities of *Hari*, which are endless, is foolish indeed. One may in time and with difficulty count the particles in the earth, but never the births and deeds of *Ananta*; for He is the seat of all powers.' The sage therefore described a few of them. (*Ibid.*, v. 1 and 2.)

2. *Purusha*. *Nārāyaṇa* evolved the five elements, made them an egg-shaped world for Himself and entered it for mere pleasure. The world is known as *virāja*, and he is known as *Purusha*. The three worlds are located in His body; the five senses of men and their five organs of action are formed from His senses and organs of action; their physical strength, the capacity of their senses and their power of action have sprung from His breath; and their capacity to know from Himself. In the creation, preservation and destruction of the world, He is the first cause with His three qualities. Possessed of the quality *rajas* *Brahmā* came

forth first to create ; then *Vishnu* with the quality *satva* to preserve. He it is that gives the fruits sought in sacrifices, and that guards the twice-born castes and *dharmas*. And lastly *Rudra* with the quality *tamas* to destroy. Thus, the creation, preservation and destruction of beings go on continuously with *Brahmā*, *Vishnu* and *Rudra* as the forms of *Purusha*. (*Ibid.*, v. 3 to 5.)

3. *Nārāyaṇa*. He was born of *Dharma* and *Mūrti*, a daughter of *Daksha*, and appeared in the forms of *Nārāyaṇa* and *Nara*. In the former form He taught *yoga* and practised it Himself. The sage added that in his day He lived venerated by the great seers. To show His great patience, a mark of the *Avatāra*, the following story was related. *Indra*, the Lord of the *devas*, was afraid that *Nārāyaṇa* wished by his *tapas* (meditation) to oust him from his place. He sent *Kāma* (god of sexual passion) with his attendants to nullify *Nārāyaṇa*'s *tapas*. *Kāma* went to *Badari* (where *Nārāyaṇa* lived), with the women of the heaven-world, the spring time, and the gentle breeze, and attacked him with arrows formed of the women's looks ; but he was not aware of His greatness. *Nārāyaṇa* knew what *Indra* was about ; and smiling said to *Kāma* and his attendants, who were shaking with fear. ' *Kāma* ' do not fear, nor you, gentle breeze, nor you ladies of the heaven-world. Accept my hospitality, and let my hermitage become useful. The *devas* hung their heads in shame, and replied " Lord ! this your treatment of us is nothing strange. For, you are the Highest Being, at whose feet fall down in prostration crowds of men who

treat the world's sufferings with indifference, and find pleasure only in themselves. You are therefore unshaken by our attempts. It is your nature to be so ; our nature, on the other hand, is to throw many difficulties in the path of those who serve you. Why ? For, they neglect us, and go to your place. We leave alone those who continue to offer us our shares in sacrifices. But do they, whom we molest suffer ? No ; you guard them, and place your foot on the head of their difficulties. Those, who do not serve you and do *tapas*, suffer in either of two ways. They yield themselves to us, or come under the control of anger. In the former case they have some enjoyment ; but those who are controlled by anger are very foolish. They take great trouble to bear hunger and thirst, to put up with the cold of winter, the heat of summer and the rainfall of the wet weather, to brave strong winds, and to give up the pleasures of the palate and the sex organ. Having conquered all these, they yield in the end to useless anger, and lose the benefit of their *tapas*. They are to be pitied, like those who after crossing over great oceans are drowned in a small sheet of water, and who in their helplessness throw down the burden on their heads. *Nārāyaṇa* then showed them a number of women, whom He created with His *yoga* power, well adorned, and doing worship. The women of the heaven-world were taken aback by their beauty, and were overcome by the fine smell which came from them. *Nārāyaṇa* asked the *devas* to choose one of the women, one who was like themselves or who would be an

ornament to the heaven-world. They did so, selected *Urvasi* and returned with her. (*Ibid.*, v. 6 to 15.)

4. *Vishnu* came down in the form of a swan, and taught *yoga* for the well-being of the world. So did also *Datta*, *Sanaka*, and *Rishabha*, in whom His greatness was exhibited. In the *Avatāra* with the horse's head He killed *Madhu*, and brought back the *vedas*. In the *avatāra* as fish, He protected *Manu*, the earth and the vegetable kingdom during the period of destruction; as a boar, He brought up the earth from the waters, and killed the son of *Diti*; as a tortoise He bore a hill on his back, with which the ocean was churned for *amrita* (nectar); and He released from a crocodile the chief of elephants, who in his misery called on Him for help. He saved the seers known as *Vālakhilyas*, who had fallen into the ocean, *Indra*, who had incurred sin by killing *vritra*, and the ladies of the heaven-world, who had been helplessly shut up in the house of the *asura* *Hiranyakasipu*, and in the form of half man and half lion, He killed the king of the *asuras* to free the good from fear. During the period of each *Manu*, He assumed various forms, took part in the war between the *devas* and the *asuras*, and killing the *asura* chiefs, gave back the world to the *devas*. He became a dwarf, took this earth from *Bali* on pretence of begging for a bit of land, and gave it to the son of *Aditi*. He came from the house of *Bhārgava* as *Rama*, and twenty-one times He extirpated the *Kshattriya* from the earth. As the husband of *Sita*, He made a bridge in the ocean, and destroyed his enemy with ten heads and his kingdom

lankā. The sage described Him as then living, and he added that He would be born among the descendants of *yadu* in order to ease the earth of the *asura* kings, who were a burden to her, and that He would do deeds impossible for the *devas*. As Buddha, He will delude by discussions those who do sacrifice without being fit for them. And as *kalki*, He will destroy kings of the *Sudra* caste at the end of the *kali* yuga (age). (*Ibid.*, v. 16 to 22.)

APPENDIX XIII: APPEARANCE OF ISVARA AT DIFFERENT TIMES

(Chapter V, verses 19—41)

Nimi wished to know how *Īśvara* was worshipped in each *yuga* (age), what was His form and colour, and by what names He was known. The reply was furnished by *karabhājana*, which may be exhibited in a tabular form as shown below :

2. *Colour.* White in the *krita* or first age ; red in the *tretā* or second age ; black (*syāma*) in the *dvāpara* or third age ; and blue (*Krishṇa*) in the *kali* or fourth age.

3. *Form.* In the first age, a body with four hands and matted hair, wearing the bark of trees as clothing, and bearing deer skin, the holy thread, a string of beads, a stick and a vessel. In the second age a body with four hands, with a golden hair, wearing a waist band of three threads, and bearing the utensils needed for sacrifice. His form represented the three-fold *veda* and sacrifice. In the third age a body wearing gold-coloured cloth, and bearing His own weapons, the mark *Srivatsa* on his breast, the lotus and other marks on

the hands and feet, and the *kaustubha* gem, the garland known as *vanamālā* and the *tulasi*. And in the last age a body with His principal parts, with the *kaustubha* and other minor parts and with His weapons and His attendants.

4. *Names.* In the first age *hamsa*, *suparna*, *vaikunṭha*, *dharma*, the Lord of yogis, *amala*, *Īśvara*, *purusha*, *avyakta*, *paramātmā*. In the second age—*vishṇu*, *yajna*, *praśnigarbha*, *sarvadeva*, *urukrama*, *vrishākapi*, *jayanta*, and *Urugāya*. In the *third* age *vāsudeva*, *sankarshana*, *pradyumna*, *aniruddha*, *Nārāyaṇa*, *rishi*, *purusha*, *mahātman*, *viṣveṣvara*, *visva*, *Sarvabhūtātman*. And in the last age, *Mahāpurusha*.

5. *Mode of worship.* In the first age by *tapas* (meditation) and by control of the mind and the senses. The people of the time were of serene mind, and without hate, and looked upon all alike. In the second age by the modes of meditation described in the three-fold *veda*. *Īśvara* was then conceived as being full of all the *devas*. The people were then reciting the *vedas* and were doing *dharma*s. In the third age by the mode prescribed in the *veda* and the *tantra*. The men of the day wished to know the highest good. *Īśvara* was conceived as possessing all the attributes and paraphernalia of a great king. And in the last age by repetition of His names and placing flowers at his feet and by praises. The people are able to discriminate.

6. The sage praised the *kali* age; because by merely repeating *Īśvara*'s names, every one reaches his goal. What can be a greater gain to men wandering

in *samsāra* than the destruction of that *samsāra*, and the attainment of supreme peace ? Those who lived in the other ages wished to be born in *kali*. The sage concluded with the remark that in *kali* men would be born, who would look upon Nārāyaṇa as the highest goal, that they would appear here and there, but in large numbers in the Drāvida country—on the banks of the Tāmraparṇī, Kṛitamālā, Payasvini, Cauvery, and Mahānadī flowing towards the west, and that those who drink their waters would generally be full of love for *Vāsudeva*.

APPENDIX XIV : DISSOLUTION

(Chapter III, verses 12—19)

WHEN the time for the dissolution of the five elements approaches, time which has no beginning and no end, draws towards the subtle condition the manifested world made up of the gross elements and their subtle *gunas*. The agents of destruction are the sun, fire and rain. For a hundred years there will be no rain on earth ; and the sun, becoming more powerful then, will dry up the three worlds. The fire from the mouth of *Sankarshana* will blaze on all sides, helped by the wind, and will burn up the worlds beginning with *pātāla*. The clouds will rain down for a hundred years, with streams as large as the proboscis of the elephant. The egg-shaped world will be submerged, and all the *ātmās* that were in it, will abandon it, and become one with subtle matter. Their consciousness will shrink, like the light of a fire which has burnt up its fuel. (v. 12—16.)

2. The element earth will be resolved into water, its *guna*—smell having been swallowed up by the air. Similarly, the other elements—water, fire, air and ether

—will be resolved into the next element, the ether merging in the *tāmasa* portion of *ahamkāra*. The subtle *guṇas* of these will be eaten up by the air, darkness, ether, and time respectively; the senses and the mind merge in the sātvic variety of *ahamkāra*. (v. 17 to 19.)

3. The *ahamkāra* with its *guṇas* will merge in *mahat* which will merge in *prakṛiti*, and this again will become one with *Īśvara*.

APPENDIX XV : SHOWING WHERE PARTICULAR
VERSES OF THE ORIGINAL MAY
BE FOUND IN THIS BOOK

VERSE	PARA	VERSE	PARA
	CHAP. II		CHAP. III (<i>Contd.</i>)
33	App. X 13	39 to 41	App. X 11
35	„ 16	42 to 44	„ 8
36	„ 14	48 to 51	„ 6
37 and 38	„ 12	52 to 59	App. XI
39	„ 14		CHAP. IV
40	„ 13	1 and 2	App. XII 1
41	„ 14	3 to 5	„ 2
42 and 43	„ 16	6 to 15	„ 3
46	„ 17	16 to 22	„ 4
47 and 48	„ 18		CHAP. V
49 to 55	„ 17	6 to 10	App. X 3
	CHAP. III	11 to 13	„ 5
3 to 6	„ 9	14, 16 to 18	„ 4
7 to 11	„ 10	19 to 41	App. XIII
12 and 16	App. XIV	42 and 43	App. X 19
17 to 19	„ 2	44 to 51	„ 21
22 and 24	App. X		CHAP. VII
25 and 26	„ 7	1 to 5	1
27 to 35	„ 15	6 and 7	2
35 and 36	„ 13	8 and 9	3

VERSE	PARA	VERSE	PARA
			CHAP. IX
CHAP. VII (<i>Contd.</i>)			
10 to 12	4	1 and 2	App. I 5
20	5	3 and 4	„ 9
26 to 29, 31, 33 to 36	App. I 2	5 to 10	„ 13
38 and 39	„ 10	11 to 13	„ 11
40	7	14	„ 13
41	4	15	„ 5
42	3	16 to 21	„ 14
43 to 45	„ 10	22 and 23	„ 12
46 and 47	7	25 to 29	„ 16
48	10	31	„ 15
49 and 50	3		CHAP. X
51	5		
52	3	1 to 4	8
53 to end	8	5 to 7	9
CHAP. VIII		8 to 10	10
1	4	11 to 13	11
2 to 4	7	14 and 15	34
5	4	16	12 (iv)
6	5	17	12 (v)
7 and 8	4	18 and 19	13
9	7	20	12 (iii)
10	15	21	12 (i)
11 and 12	7	22 to 26	12 (ii)
13	4	27 and 28	14
14 to 16	5	29	12 (iv)
17 to 21	4	30	13
22 to end	6	31 to 33	36

VERSE CHAP. XI	PARA	VERSE CHAP. XIV (<i>Contd.</i>)	PARA
8, 9, 11 to 19	46	24 and 25	49
22 to 24	52 (i)	26 and 27	51
29 to 33	53 (i)	33 to 46	50 (i and ii)
34 to 41	52 (ii)	47	51
CHAP. XII		CHAP. XV	
1 to 9	53 (ii)	3 to 30	App. VIII
10 to 13	48 (ii)	31 to 34	54 (i)
17 to 19 and 21	29 (i)		CHAP. XVI
22 and 23	37 (ii)	1 to 8	App. VI 1 and 2
24	39	9	3
CHAP. XIII		10 to 37	4
1 to 7	27	38 to 41	6
9 to 11	36	42 to 44	7
16 to 20	App. IV 1	CHAP. XVII	
24	„ 4	10 to 15	App. II 1 and 2
25, 26	„ 5	16 to 20	„ 3
27	„ 2	21	4
30, 31	„ 4	22 to 30	5
32	„ 2	31 to 36	6
33	„ 3	37 and 38	7
34	„ 2	39 to 55	8
35 to 37	„ 6	56 to 58	9
CHAP. XIV		CHAP. XVIII	
14	51	1 to 11	App. II 10
15	48	12 and 14	„ 11
16 and 17	49	15 to 27	„ 12
20, 22	51	28 to 29	„ 13

VERSE	PARA	VERSE	PARA
CHAP. XVIII (<i>Contd.</i>)		CHAP. XXII	
30 to 35	App. II	14	7 to 24
36 and 37	„	13	App. V 5 and 6
42 and 43	„	15	29 and 30
			35
			31,32 and 37
			30
			33
			31
			38 to 42
			35
1 to 7	App. IX	1	43 to 47
14 to 18	„	2	29 (ii)
32 to end	„	3	49 and 50
			29 (iii)
			52
			42 (i)
			53 to 56
			38
CHAP. XX		CHAP. XXIII	
6 to 8		24	
9 to 11		25	6 to 16
12 to 17		26	23 (i)
18		40	17 to 21
19 to 23		41 (i)	23 (ii)
24 and 25		41 (ii)	22 to 25
28 to 37		47	23 (iii)
			26 to 31
			23 (iv)
			43 to 45
			42 (i)
			46 to 48
			42 (ii)
CHAP. XXI		49 and 50	42 (iii)
3 to 7	App. II	51 to 56	42 (iv)
8	„	57 and 58	42 (v)
9	„	60 and 61	42 (v)
10 to 13	„	CHAP. XXIV	
14	„	18 (iii)	2 and 3
15	„	18 (iv)	App. V
16 and 17	„	18 (v and vi)	1
19 to 22		4 to 15	2
23 to 25		16 to 20	3
26 to 33	15 and 16	21 to 27	4
34 to 42	18	CHAP. XXV	
		2 to 4	App. III
		5 to 8	2
			3

VERSE CHAP. XXV (Contd.)	PARA	VERSE CHAP. XXVII (Contd.)	PARA
9 to 11	App. III	4	33
12	„	1	App. VII
13 to 18	„	4	5 (viii)
19 to 31	„	5 and 6	34 „ 5 (ix)
32 to 36	„	7	35 „ 6 (i)
CHAP. XXVI		36 „	6 (ii)
4 and 5		37, 38	„ 6 (iii)
6 to 25		39 „	6 (iv)
26 to 30		40 „	6 (v)
31 to 34		41 „	6 (vi)
CHAP. XXVII		42 to 47 „	7 and 8
10 and 11	App. VII	49 to 54 „	9
9 and 12	„	CHAP. XXVIII	
13	„ 3 (i and ii)	1 to 4	44
14	„ 3 (iii) and 4	5 and 6	43
15	„ 3 (iv) and 4	7 to 8	44
16	„ 3 (iii) and 4	12 to 15	38
17	„ 3 (iv)	16	37 (i)
18	„ 5 (i)	17	39
19	„ 5 (ii)	18 to 21 and 24	32
20 to 21	„ 5 (iii)	30 to 34	46 (Note)
22 and 23	„ 5 (iv)	35	33
24, 25	„ 5 (vi)	38 to 44	54 (ii)
26 to 28	„ 5 (vii)	CHAP. XXIX	
		12 to 19	45
		20 to 25	55

WORKS BY THE SAME AUTHOR

RS. A.

- (1) *Sri Bhāshyam*—English translation. This is the commentary of *Sri Rāmānuja* on the *Brahma Sūtras* of *Bādarāyana*. Bound in 3 volumes. Bound in full calico ... 11 0
 Bound with calico back and boards ... 10 8
- (2) The *Three Tatvas*—English translation of the detailed criticism of *Sri Rāmānuja* of the theories of *Sankara*, *Bhāskara*, *Yādava* *prakāsa* and *Vāchaspati*. Contained in three sub-sections of *Sri Bhāshyam* ... 3 0
- (3) *Elements of Vedic Religion* as expounded by *Sri Rāmānuja* 1 0
- (4) *Gitārtha-Sangraha* (Summary of the teaching of the *Bhagavad Gītā*), by *Yāmūnārya*, a great teacher of *viśiṣṭādvaita* school of vedic religion—with translation into English and with explanatory notes ... 0 11





* See Vol. I

N.C.
N.C. /
28/3/26

Central Archaeological Library,
NEW DELHI.

9086

Call No. Sa 8 Bh / Ram

Author—Ramanujachari, V.K.

Title—Sribhagavatam—
Part XI

Date of Return

"A book that is shut is but a block."

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.